

Doc
S7477
G34
v. 2

Library of The Theological Seminary

PRINCETON • NEW JERSEY



FROM THE LIBRARY OF
ROBERT ELLIOTT SPEER



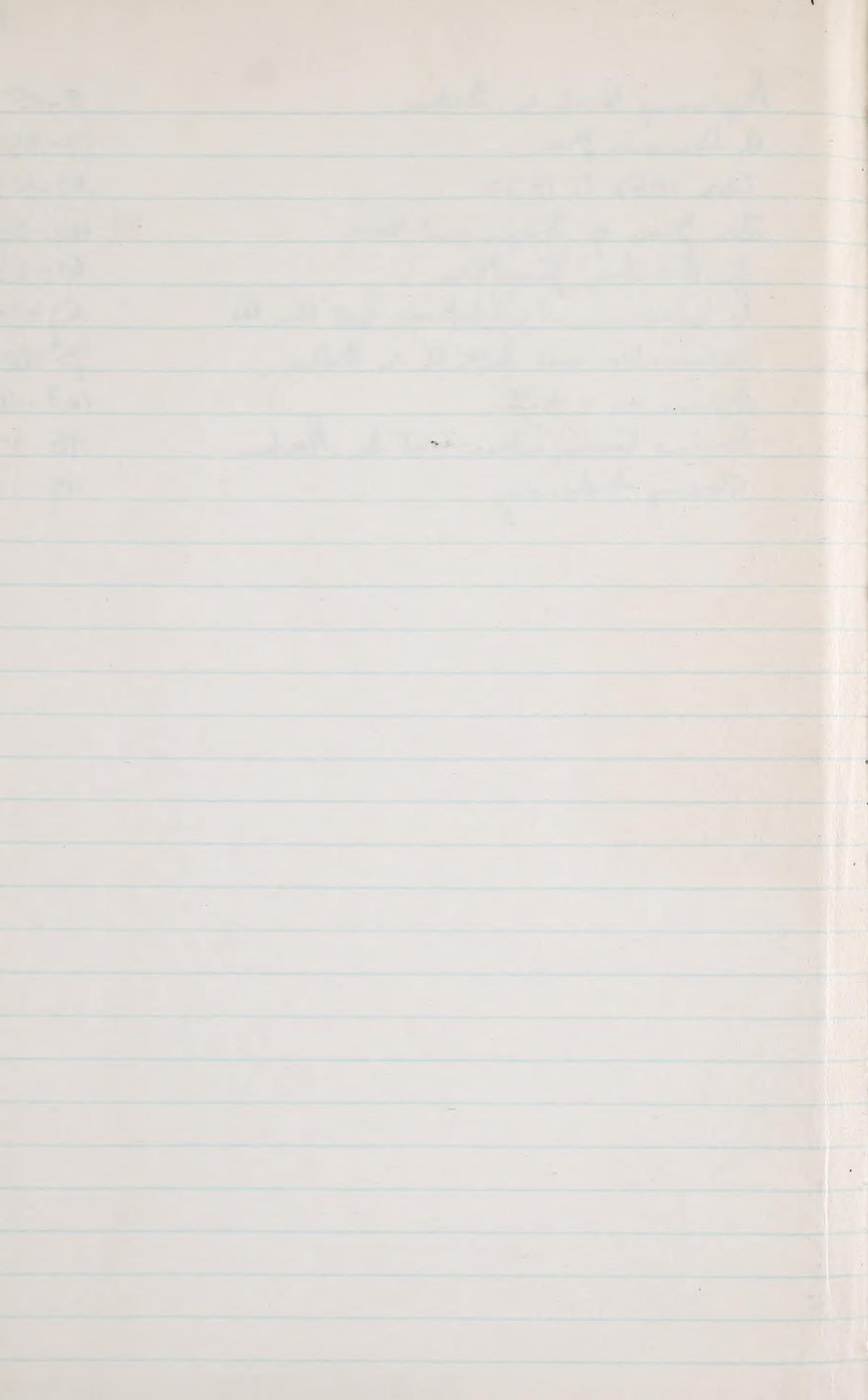
Doc
S7477
G34

V.R.



Digitized by the Internet Archive
in 2017 with funding from
Princeton Theological Seminary Library

Beginning Work in India	3-15
A Decisive Year	17-35
From 1850 to 1855	37-47
Ten Years of Independent Work.	49-59
The Bombay Guardian	61-65
Re-establishment of Relations with Am. Bd.	67-73
Association with Meth. Ch. in India	75-101
Brown as a Writer	103-113
Brown's Correspondence with Mr. Perkins	115-117
Closing Testimony	119-125



Beginning Work in India.

Bowne's first letter after his arrival in Bombay appears to have been written to Dr. Rufus Anderson, the extraordinary able and resolute Secretary of the American Board. This letter dated Jan. 30, 1848, however refers to his voyage and to his first impressions:

[parts bracketed in this letter]

The first family letter came to his father, dated Jan. 31: He is living alone with Mrs. Allen:

"I am most pleasantly domiciliated in a room on the first floor, nearly twice the size of my little room at home, with ten windows, about as dark as I used to make mine at home; in a word I do not know how anything could be pleasanter. I feel grateful to the Devas for having provided me such a nice place to leave Maharashtra in Well in some respects I English Government — blesse you abundantly"

[parts from letter Book p. 70]

This first letter to Harriet who was his most constant and intimate correspondent was dated Feb. 27 and gave full of spiritual admonition with bits of news about the Mission and an account of a visit to the island of Elephanta, five or six miles from Bombay, with its caves full of sculptures of mythological figures. He closed the letter:

"Detested by the opinion of some that we are to wait centuries before India can be evangelized. We must stop waiting and give God our rest and then give this land to Christ. If we are to calculate simply the capabilities of Christians, why Christians and Gentiles & Hindus will be insufficient. If we are to have only the same ratio of Hindus and we have Indians here, then Christians will be ruined, and even then India will not be Christ's portion. But what reason have we to affirm that God has given us far in number times in to dispensation of His grace as the world over. I cannot tolerate I thought

Hannit took up the work of teaching and there was a small in.
comes from a factory belonging to the family. In his diary &
high 1848 Brown wrote:

"I have received a letter [from his half brother, Nath.] informing
the present condition. — family derives a small
[Bdy. Apr. 8. 82 p. 212 Col. 3]

I believe India may be exemplified in this very generation. But there must first be a mighty increase & stability in the Church.

The fullest expression of Bowen's views and hopes during their first year in India, except in his journal, was in a letter to his Seminary class-mate, Robert Aikman:

[Front sheet letter in folder.]

Dated Bombay, March 31. 48]

In May, Bowen received the home letters reporting the death of his father and on May 7 he wrote to Starrit:

"My emotions have been deep — exit from the world.... One prayer I have many times — the spirit that had been put in them.... Oh why should Frank — but I will not speak."

[Letter Book pp. 96-98]

For a time Bowen contemplated the possibility of having to return to America in view of his father's death & care for his mother and sister, as Frank was continuing his roving life and showing no sense of responsibility. Bowen decides, however, to remain in India, sending home about twenty dollars a month from his salary to aid the family. In August another telegram came to quit his work and go home. An undated clipping from the New York Evangelist of 1848 states:

"Letter from India records —

— Star awards Agoradik."

[Front clippings in folder]

In full expectation that he was close to die, Bowen wrote in August 27, 1848 to his mother and sister:

"I regret much you, dearest friends — might be at hand... the prospect of departing — night & my life..."

[Letter Book, p. 110, 111]

His illness left him weighing 100 pounds and thirty four years later he says that this had been his weight ever since.

its frenzied mania of舜帝.

In spite of the judgment of the doctors Brown remained and in
spite of their recommendation that he should leave Bombay because he
could not hope to be well and to work there he remained and went on
vacations or fortnightly basis and failed for forty years. On May 12.
he writes home:

"The fact is the physician here -

- & Safety, & Happiness"

[Letter Book p. 116, 117]

He was so far recovered that he made a long missionary tour
with Mrs. Stevens (R.W.) in the Southern Kitchens in Odisha and
Bihar, selling Christian books and preaching. of which he wrote
a full report to the American Board.

[First all travel from the Agent
date Bombay, Nov. 13, 48
in folder]

In the late fall Brown afterward was present at a book-opening
festival which he describes in a letter to the "Dayspring," a
publication of the Board:

[First stab letter, Bombay, Dec. 13, 48
in folder]

Brown's report of his tour with Mrs. Stevens and his account of this
book-opening festival appear in full in his journal. Probably it was
just a transcript of his journal which he sent home. The journal is
extraordinarily full both of medications and experiences and it must have
taken hours daily, probably late at night, for Brown to have pro-
duced and maintained such a remarkable record. The main features
of the journal for his first year in India are the religious education
the severe questioning on the mode of missionary living and
its disaffection with the idea of the use of money and

spirit & Christianity. He will appear. But it is self-misnomer
society, and a truly ecclesiastic. Physical hardship are not
hardship at all to him and as in the case of St. Paul the poor and
Lydia &c. of H. his disappointed love left him happy in almsgiving.
On April 29, 1848, he wrote to his mother:

"I enjoy all the opportunities of misery —

"The inclemency or extremes in India"

[First book p. 80, 81]

the him & several Brown writers:

"H. S. & we could come to India —

but that we are Christians.....

Let us not be saved — adjure and affianced"

[First B.S. Vol. 4, 1882. p. 706]

"Feb 15. Considering Luke 10 —

"Calling that of the P."

[B.S. Feb. 11. 1882 p. 86]

He has this of Mr. Brown found in the library of the man in India a
relative of Edward Drayton's or Brown evidently the former a man so
fascinated at the Dr. Mr. Brown's Society ~~concerning~~ in 1825. in India
as Egerton Waller says "he demanded the Doctorate for their Presidential
case but money was there, and called upon Churchill to go forth
into all the world and gather men and the for his collecting
them in little file, what says a p. 20 there a note "(See
p. 10 C. A. Vol. I. p. 282). Brown was deeply impressed by Drayton's
exp. & that "missionaries should be wholly fearless"; as
Brown says "If the hand don't touch the heart in touching part
it does not the hand." And the exp. is in his; and I have
gathered from Drayton's lesson:

"It was a splendid work —

- free over his shoulder shot "

[Bd. 24. 82 p. 118]

do you want goes on:

"March 26 — I will be over & then"

[Bd. 24. 82 p. 135]

"March 30 — There won't be any more"

[Bd. 24. 82 p. 150]

"May 14. Koiadze seem to be especially
— to draw their people to Tbilisi

[Bd. 24. 82 p. 188]

"By 1st or the 2nd day — right away"

[Bd. 24. 82 p. 212 (n. 2)]

"June 29 daily & made by first day —
— continue breaking the word"

[Bd. 24. 82 p. 249 (n. 1)]

"Do there any room for the display & 9.50 pence short 8 miles?
— all drivers and passengers looking at you as
though you were a madman"

[Bd. 24. 82 p. 244 f.]

"In 1st of July year of God a man known as ... —

— that she and I expect our turn"

[Bd. 24. 25. 82 p. 260, 261]

"Hardly other was man known with David —

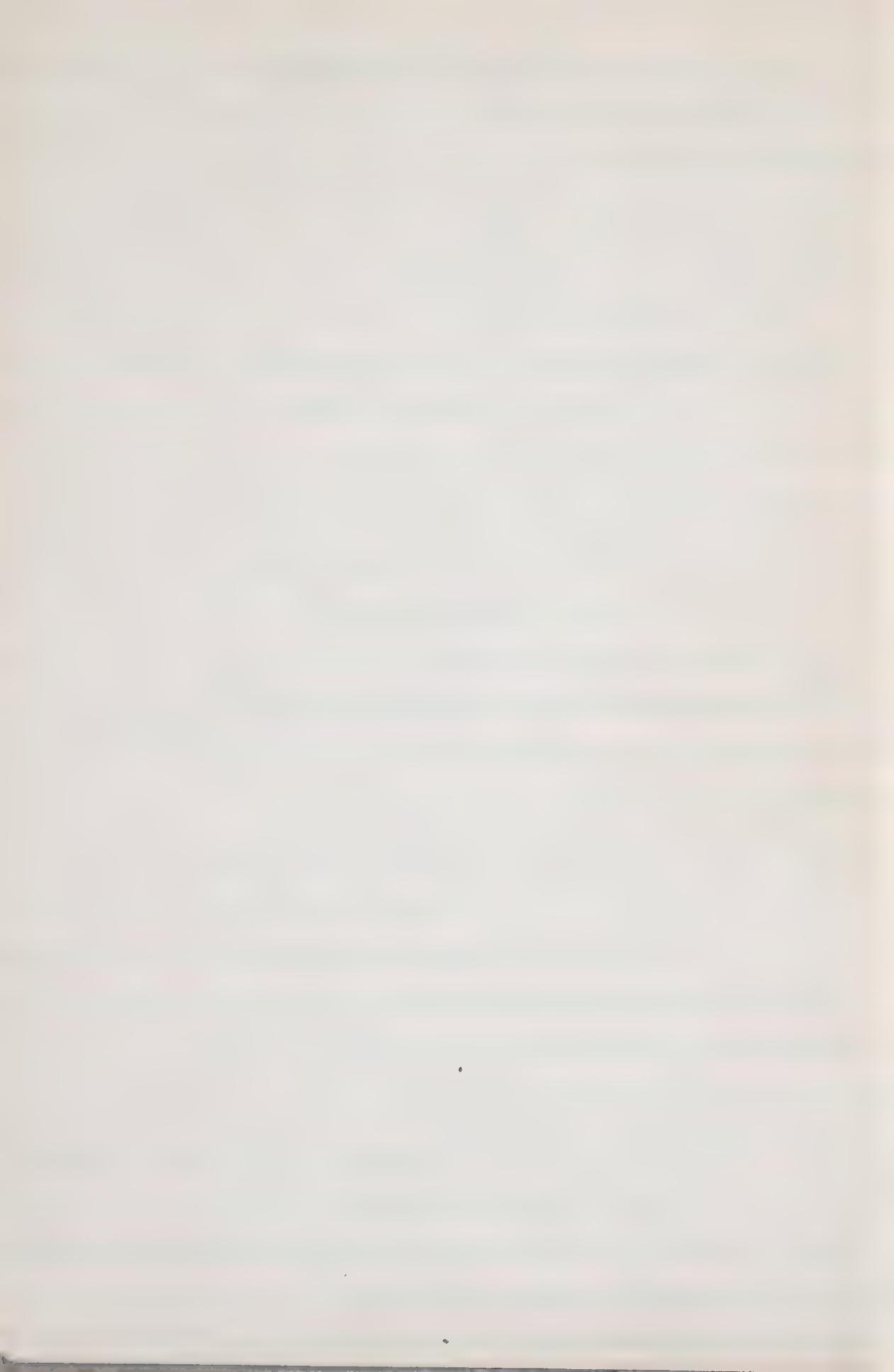
— this sort of experience"

[Bd. 24. 25. 82 p. 293 (n. 3)]

"There is no time to do concessions as in one but it is
possible to negotiate friendly & tactfully."

After his money from him all in in September August when both
he and his son winter stops in the top he went:

"I call you now to form a band —



become clear as day."

[B.S. Gen 3.32 f. 34v col. 1, 2]

In December he wrote from Daniel Wilson:

"Inevitably —

ready to kill him".

[B.S. Gen 32 f. 42v]

During this first year he records evidence of his vindictive, but-
tressed, violence, see all acts of mal, slating and cleaving but here now
he begins the frequent report for Bonn as a holy man which
goes with the passing years. On Dec 15, 1548 he writes to Habsburg,
"Dominum & hunc & hunc —

left vicissim"

[letter book. f. 133]

"Dec. 14 I am loquy to see the power of Christ —
myth had guide me

[B.S. Gen 32 f. 51v col. 3]

"Dec. 15. I have heard it said that if we are entitled to call
ourselves — John x. v. 12"

[Same col. 3]

He goes on for this month of December in favor of physician on
the right & minister and of course for the children, & the
ministering for a today. He often does this ~~at~~ first
from a mind as false

"Dec. 22 A Shrove this morning declared —

"for as this work is to be a fact"

[B.S. Gen 32 f. 56v col. 1, 2]

"Dec. 26 The last night of December —
— with steps to before."

[B.S. Gen 32 f. 62v col. 2, 3]

years before Savonarola escaped his prison in Florence. He was spared the fire that to which Bonn carried his faith. To George Eliot's comment on the Florentine in "Romola" relevant in any degree to the modern missionary in Bombay: "Perhaps no man has ever had a mighty influence over his fellow without being the inmate next to dominate, and then not usually becoming the more impious in proportion as the complication of his soul itself is separable from a person about whom is not selfish"? How far can it say what are crucifying self? That was the impatience that drove me away from the church. There is

"Dec. 27. We have no evidence of any additions —

✓ "spine & tail" bone on my side."

[RS Ad. 14.52 f. 655 f.]

"I begin to see how great the difference —

✓ "sin to destroyed"

[RS 15.21.52 f. 660 (v. 2.3)]

"Dec. 28 spent the evening with my father —

✓ "this has disturbed my faith this morning"

[Adm. 14.3]

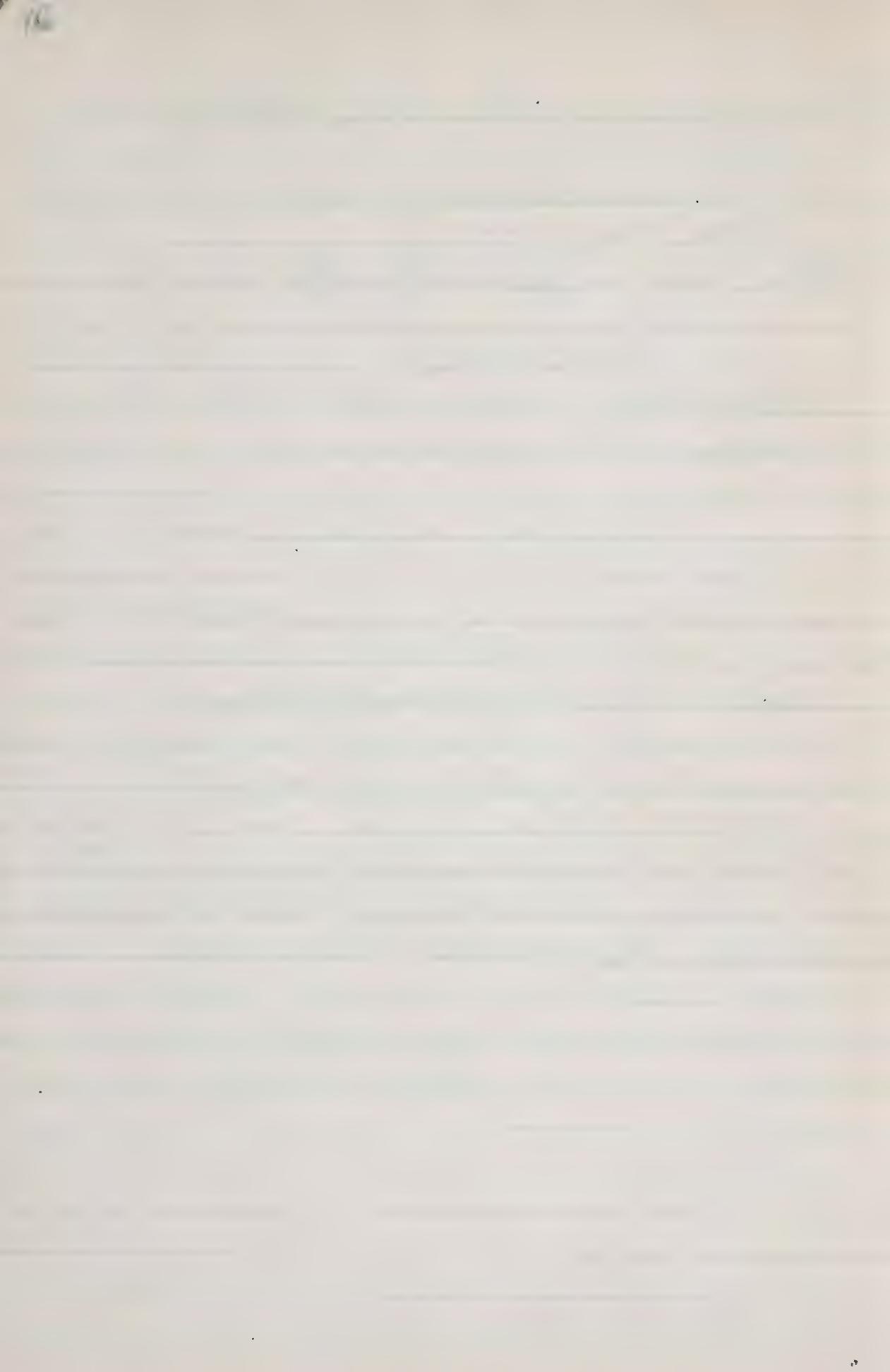
Then came another frightening day, the 29th, on all P. and H. basis
disappearance of the sin — to me a major one, and I am not —

"Dec. 29. It has pleased God to expand —

✓ "but I am a worm and no man"

[RS Ad. 14.32 f. 679 (v. 1)]

So B. said, first go in today and then collapse. What is it
now? He is present, this can't happen & an hour later, found
himself lying on a couch, back on the



17

A Decisive Year

The factors of the mind led to no doubt in the Congregationalist's assurance of faith. The new year began with fresh and radical changes:

"Jan. 1, 1849 the great truth —

"He is for us" "

[Bib. Act. 28, 26, ff. 676 (Ad. 1, 2)]

"Jan 4, I have not yet sufficiently believed —
— do no great things by me"

[Bib. Rev. 1, 22 ff. 673 (Ad. 1)]

"a man that cometh from his Master occasionally —

"rejoice in it truly" ✓

[Rom. Cor. 2]

"Jan. 9. there is a dear need —

"to obey the commands ... for he who
obeys & gives up — has them fulfilled"

[Bib. Rev. 1, 22 ff. 704-705]

The letter which came lying on his table one day Jan. 8, 1849
at 8 a.m. now reads as follows:

"What is the dear Missionary type?"

J.B."

[Bib. Rev. 20, 22, ff. 740-743]

Holding these opinions the obvious position for Brown was either
to stand continue as a missionary of American Board and draw
his missionary salary.

"Jan. 20, 1849 he is a friend to us again —

— best means of extending T project.

[B. S. Dec. 5, '62 p. 788 f.]

"Jan. 21. Dr. Emerson is a bitter & th. man — among the heathen...."

"Psalm LXX, 5" be soul wait —

→ until thy & give a chord."

[B. S. Dec. 6, '62 p. 788 f.]

"Jan. 29. We awoke this morning —

→ single already exposed & no?"

[B. S. Dec. 23, '62 p. 803]

— the right case of a son was perfectly clear & Dr. S. is
to go into according "To & Under & The Board of
Health" as follows:

"Boston, Feb. 1, 1849

"Beloved Brothers:

[First entire letter - in folder]

How did this action of Dr. S affect his friends ^{from} Washington,
to his family at home, & the American Board which had sent him
& Dr. S. to his former mission in and to the people for whom he
had come & labored?

Yours from him always:

"Jan. 16, 1849, about two years I went on a little tour —
— spent about three & forty years I will tell you of a
little incident — Dr. S. knew that I was & so."

[Letter Book p. 135 - 137]

"Feb. 12, 1849 I believe when I wrote last I had written —
— by a come late but am now finishing."

[Letter Book p. 139 - 142]

The congregation adopted by Brown was nearly commanded by
to non-missionary foreign course, which had no thought of including it
but which reported this on the way missionaries should live. This follow
missionaries die off - but ought to help him as fully as he would
allow. Mr. Brown the following wrote to Mrs. Brown and the Author on Jan 21, 1849:
"Sir" our brother Abinger has —
— a trouble entombed you expect
[Letter Book pp 183-185]

Brown wrote, of course, to Dr. Anderson, the Secretary of the Board in Boston explaining the course which he felt obliged to take. This letter was dated Feb. 14.

[First card entry. In folder]

Dr. Anderson replies in a way that indicates that Brownie has broken his salary and not invited him off-board from the Board in Brown's interest on Dec. 15, 1849:

[First card entry. In folder]

Brown is fully incriminating himself and his wife in this case. She came, as he did, without having any indications, — even exhibited & the result of living in his body, and of the continuation of his association. but she is not an honest soul then was evidently not for the good. Mrs. Brown evidently gives Dr. Anderson a false date, & adds, "I & the children" and Brown does not date, & date, 13. May.

[First letter to her in folder]

The course which Brown had now adopted he pursued consistently for his whole remaining life & nearly forty years. He received no salary from any missionary board, but supported himself by his teaching and writing. How he paid for the first year of his experiment we set forth in his journal and "the narrative":

"From savings £111. The step is given now and morning —
— tokens of his dinner"

[B.D. Jan. 20. '52. p. 37 Col 2]

"Janur 20. 1852. at length — all over the £2."

[B.D. Jan 27. '52. p. 54. Col 1]

"Jan 26. Dated this day January 27 — & signing

[B.D. Janur 2. '52. p. 344 Col 3]

22

"her as as CXXIII. the house up at 8 — let them"

[Bd. Jan 2. '53 p. 341 col. 3]

"July 16. Missionary friends —

that I may have to give

[B. J. Sept 22. '53 p. 596 p.]

There was time & great want, however, when not only he but
nearly all his brothers could not even buy their clothes on.

"her as CXXXX. when th. death bought his clothes —
— brother's had been tried."

[Bd. 1 Apr 29. '53 p. 612]

"Adder 31. Not ready to fail — but a Master"

[Bd. Aug 22. '53 p. 661 col. 1]

"her as the eye no — to way"

[Same]

"her, 20. Indigo today for eight days I had not presented a
single pic."

With which he had been living with a "poor man's homeo," in
Brown winter, "a friend & son Master — to it add him" ^{"cathartes"}

[Bd. Oct 27. '53 p. 676 col. 2]

"Dec. 3. It is open now — don't for winter"

[Same]

"Promised CXXXIV. the family is about it didn't —
Campaign is ended"

[Same]

the 4th, after this he wrote a letter from his authority & the
body of his skin but he has a dog in the house for a dog and
nothing. A few bananas and bread sufficient for his mouth. He
was not better than others, going along as our clothing for the
house. This morning he wrote a letter to his son for him
to be sent a gun along the front. A chapter on the body

24

first for a bed. He took me the right for 1. or for 2. or for a rain
coat & hat from him. I only took the right for him. In the day
we Began letter of Feb. 1 at 13, 1906. And now it is for
John H. W. Brown, his son, the Rev. E. D. Brown who follows
him from the one away in India for
date on March 21, 1906:

[First letter in fact]

Brown wrote by don't care to say how to the direction
station at Constantinople & the man has it & did not
get it for days in fact. in which Brown will pay it
to me, not even Dr. Grimes, has ever been there since a
thanksgiving in the autumn of 1872 & I expect he
will get it to me & get back & go in the same
street soon. But now I mean that I know of Brown's
letter & that of Grimes & from this the two have been
put just in the case book & kept on the shelf of men to
the end. So the question and problem is then
now is it better to be off now or to do nothing longer and more
difficult. How far is it to see Brown? What can I
know of him from his letter if this goes back down is it
that Grimes has come up & such a letter? And that
Grimes on the other side is a failure of him for long and
nothing? Can this also be an element of bad condition and faults in him?

"Feb. 3 was this morning the ten —

— more out now without"

[Bd. Jan. 3, '02 p. 21]

"Feb. 7. One thin day much about — of no use for me"

[Bd. Jan 20, '02 p. 37]

"Feb. 15. I have to drink —

— the water which comes out of the bag which the Indians
got from us" [Bd. Jan 27, '02 p. 1]

"Item 4. 2 in today 3½ pens —
— bring & my gear up"
[WD. dep. 8:52 p. 565-ent. 1]

"Feb. 26. Then he st. stayed w. —

— has been a steward"

[Bdg. 8. 26 to. 82. p. 88 Col. 1]

"March 4. I am to do a work on great

— to fulfill this for is a nob."
Calls for the same audience

[Bdg. March 3. 83. p. 133 Col. 2]

"March 6. March IX 41. go today to their h."

— it goes audience across there"

[Bdg. March 8. 82. p. 149 Col. 1]

"March 10. She is to travel at today —

— runs towards them"

[Bdg. March 14. 82. p. 151 Col. 1]

"March 14. I have been engaged —

— such as being steward"

[Bdg. March 31. 83. p. 176 Col. 3]

"May 7. Preaching had a man in the audience who claimed most keenly and unequivocally the name & his belonging to Jesus. "Jesus is the true man."

"May 26. Preached this afternoon to 700 & 800 —

— part of a week

[Bdg. May 21. 82. p. 184 Col. 2]

"Do they give you the Christian, a new creation —

— run to & fit you"

[Bdg. Aug 18. 82. p. 517 Col. 1]

"Aug 21. In reply to said the second is not —

— myself not preaching it"

[Same. Col. 2]

"Sept. 12 the dear person —

"say but again"

[Bl. 484, §3 f. 62v col. 2]

"Oct. 2 & when we are this time —

— "to follow Christ"

[Bl. 4820, §2 f. 660, col. 3]

"Oct. 3, 9 how here is it better —

"of poor souls"

[Dear f. 661, col. 1]

The prediction can be supp'd by illustration. It was not his wife & from them the Baron was being estranged. He goes on a jiz to her.

"Aug. 13. B.M. 1, God be here —

— "hope in Christ"

[Bl. 487, §2 f. 422 col. 2]

The 1st, in a Bill concerning St. Alpheus & his wife
in the 2nd he writes to the T. — 1833 f. 6, in this p. 8
Baron exp. q. his wife & in saying at C. says. is estrange-
tation of man living. d. — , his jiz and for my Baron
wife in 1832:

"the acts of the mother — a victory — from this to go"

[Bl. 481, 1833, f. 52v col. 1]

and he proceeds to put in journal for Aug 26-29,

[first - f. 52v - 53v.]

as he trips her "woman" & a day & days:

"Woman who are seeking not a good being —

— hinder him from going his way & it"

[Bl. 483, §2, f. 69v col. 1, 2]

The last prediction from his diary which are present and in
the handwriting as of a post & present and handwriting true.

"Feb. 4 - to B. Day [Bl. 483, f. 69v]

36

and the difference.

"In a church a man found one paper from —
Suffolk in Dutch."

[MS. Add. 17. 82. f. 72 + vol. 2]

But these words "Dutchman" and their position from the
diary of the year 1834 — 1850 come to a close either in
one or two.

It would be surprising that Dr. Brown, however, to have
the water here. The question which Dr. Brown made from his
diary in "Dutchman" was taken from "two old manuscript
journals in tattooed binding, written out for ink, which
had passed into the first paper and was much faded." These journals
came into the possession of Bishop G. E. Robinson, who wrote to
me of them in 1902:

"Out of these had been cut many pages —

\ contemplated biography:

[First from letter of Robinson Sept. 1902 in folder]

These journals and any other Brown material except such as
Bishop Robinson turned over to me, have long since disappeared
and Bishop Robinson's children have no knowledge of what became
of them.

On other matters should be referred to in connection with the diary
of Dr. Brown still checked the conclusion that he left Dr. Weston
the editor of his printing by mistake. In this case in such
case there was a striking resemblance between Brown and S. David
Drury. Brown was no such publisher as Drury but in the business
of printing and publishing and, in some of his, was
certainly very like Drury and Drury. They are alike in this con-
ception or misconception of publishing, their way and interpretation of it,
and their determination of their own unique methods. In the same
provinces to the Drury business.

Dys. hys. type and —— has been drawn.

{ (by Prof. T. G. Cope)

"Feb 19 nothing was a serious task — at present
indeed & I seem tired

[Bdy. Feb 3 '42 p. 68 v. 2]

"Feb 22 As far as my observation goes —

the Queen appears to be perfectly well."

[Dawn p. 68 v. 3]

"yet do not the works —

\
troubling me & last and big confounded".

[Dawn p. 68, 69]

and the journal is full also of anxiety dreams and visions
such as these:

"Feb 28. last night was spoken to again. —
— was a very bad"

[Bdy. Apr 22 '42 p. 597 v. 1]

"Mar. 7 I dreamt last night — slight & off the side"

[Bdy. Mar 13 '42 p. 644 v. 3]

B. is talking to his mother and sister everybody and the b.
not in his power but they ^{are} the way home to him especially his new
marriage esp and his ideas of life and hope.

To Mrs. H. Apr 14 '42: "I do not like to say you a word about
my conf & — matter & their general conf &
I do not say much as consequences — shant under them be
given account.... why is it that so many misnomers
there — evidently on the expected of N."

[letter Book p. 166 - 170]

To Kate. Apr 6. "I have changed my quarters —
— for the malady"

[Letter Book p. 174, 175]

To Kate. June 13. "I am convinced that the fever — has upon us"

[Letter Book p. 178]

To Mr. W. D. & "I very deeply sympathize with you —
they do live as we live you! We must have a right notion of
patience. The word is used in Scripture in a somewhat different
sense from the common. There is action and not inaction in it when
we wait upon God with patience, and not sit down." ✓

[Letter Book p. (88, 189) th family]

The last home letter of Rev. ^{Calvary} George H. Ward, Nov. 15, 1869. "I
have heard reports in favour of Sherman being the most brave no
brave could be found fit for the mission ... for we have
little notion how greatly a missionary is affected, not to say injured
by such ... If you ask me what has been about —
— I can't get account of it."

[Letter Book p. (18-203)]

Do there was a Dairy Farm which later gave a distinct
place to the "Borden Family".

In their same letter to Sharpe he wrote:

"One thing is necessary — confess or partly before the world.
.... I see in the radio paper — take to stone.

[LB p. 204, 207]

or how a man duty in a protest family) —

From 1850 to 1853.

For the ensuing five years Brown continued as a member of the Mission of the American Board, receiving no salary but sufficing
himself by teaching. He had thought of taking employment as a
writer in the Anti-slavery cause but the General Assembly of the Board
had voted that no one upon the Board should write unless they could be
sure of being discharged if their cause. For the friends from
1850-1853 we have no records, neither a diary nor a letter to
the Board in Boston, but there are some thirty letters to his mother
and sister, both I original in Dennis fine steel plate handwriting
and copied again in the letter book from — by Harriet in her
large hand.

To the family Jan 16, 1850 "A chapter I have not yet got the happiness
of reading has struck me deeply."

[Letter Book p 135-137]

To the family March 21, 1850 "I have not yet got the happiness
of reading has struck me deeply."

To the family March 14, 1850 "The family of the Board were continuing —
one auxiliary & the Poor The church service is but the
preacher the scene going on — epidemics, famine etc ... You
are interested in the matter of — they who are to die
will shall know & you will soon learn a & delighted
prospect as next year found — some whom I have so
much."

[Letter Bk. p. 208, 211]

To the family May 9, 1850 "we should look upon every human being
as it was intended by something divine. the world has
changed when he buys a bag of cotton see in it for me for the
& choicest patterns... if our health & perfect — I can insure
nothing more.... ^{This has been largely a quiet & peaceful} — & one or two appear to
travelling as before...."

[Letter Book p 2]

2d Decemb^r, May 10, 1850

[Quote whole letter in folder]

To the family, Oct 15, 1850 "all things continue and now
those speci' as friendly met or no."

[Letter Bk. f. 219-221]

2d Decemb^r, Dec 15, 1850

[Quote whole letter in folder]

To his mother, Dec 16, 1850 "I don't know that there was ever a year
& greater stagnation — rock of hell"

[Letter Bk. f. 224]

2d Decemb^r, Dec 15, 1851 "It is a better thing —
— than anything else in all things"

[Letter Bk. f. 228-230]

2d Decemb^r, Sept 4, 1851 "you eng me about my permanence —
that friend & that... — has stopped — to come at us."

[L.B. f. 232 7, 235]

2d Decemb^r

2d Decemb^r, Dec 16, 1851 "I expect to you that I can do little —
— and nothing... for each other — entirely"

[L.B. f. 244] 246

2d Decemb^r from December 26 5, 1852 "we are in the to action a
missed — and not with little... I am bound to meet Ahmed-
sugar — for a long time"

[L.B. f. 252, 253, 254]

The letter from 4, Jan 4, 1852 seems to indicate some change of attitude
on the subject of marriage: "I little talk about it but consider it
should have to look at the woman — to them but him not"

[L.B. f. 261, 262]

2d Decemb^r, Oct. 14, 1852 "I by then you see me in —
— running over with love"

[L.B. f. 264 f.]

46

2. Harvard, Apr. 27, 1853 "God cannot be"—
— fixed upon them as ever"

[LB. p. 270 f.]

2d the family June 18, 1853 "We are getting a house & garden built —
— & the old one taken" ["and don't cabin"]

[LB. p. 280]

2d Harvard, May 27, 1853 "Kearney and I — and fifth" ... on
the Sabbath [LB. p. 285] "Our house — the others have not"
[LB. p. 285, 287]

One can easily note in the winter and in the spring a ma-
turing, settling, growth and a better balanced stability.

2d the family Aug 27, 1853 "When we do our D.F. — build & a
little farm.... Every summer ought to be built — Prophetic & such
blessings"

[LB. p. 290, 293]

2d the family Nov. 26, 1853 "This is only the year — — in
double work & ... Peppermint comes in during — and now it ...
is still going about freely — a good time again"

[LB. 298, 300, 301]

2d the family Dec 25, 1853 "At present the rain does not stop —
and to be so"

[LB. p. 303 f.]

2d the family March 10, 1854 "It is a good thing to get it gone —
there is no full... bring the times that are past him — simplicity."

[LB. p. 307, 312]

2d the family May 12, 1854 "we are about commencing here an Educa-
tional institution — & the name will be"

[LB. pp. 315-319]

2d the 1st June 19, 1854 "I find myself a man embarrassed —
too often — yet never to be found you might say."

[LB. p. 319]

45
Footnote: Note from American Board: "In 1855 — dispute,
[Footnote 112 (in full)]

"there are now about 150 temp - & it about 60000"

[LB.f. 321, 322]

Dr. & family, Jan 30. 1855 "Dear people think it is from agreed
to —
arrangements & they are fulfilled."

[LB.f. 337f]

Dr. & family, Feb 30. 1855 "The Pres. Co — no less than eight
missionaries ... Our English translation — not a very pleasant
situation. I am not sure but it's so in the anti. & Board —
— to be converted & Scapler".

[LB.f. 341, 342, 343]

Dr. Horace L. F. (85) "I am ready for you —
But remain committee [on which he happens to serve this year —
among the Marathi heads. I don't]

→ The files of American Board in Boston have four letters of
objection to Dr. Anderson anti. during two years from 1850-53.

"Den or. Feb. 4, 1852

[First batch. In folder]

Bombay, Jan 28, 1853

[First batch. In folder]

Bombay, Aug 30, 1853

[First batch. In folder]

Bombay, Jan 13, 1854

[First batch. In folder]

Dr. Anderson 1854-55, a letter from the American Board, re-
lating to Dr. Horace Anderson, Secretary, and Dr. Dr. A. C. Thompson
& Dr. Peale. He had written to them and informed some radical
change in the work of the Board's mission, reported in the
letter of closing October and relating to the organization as a
missionary group. In this mission expect great difficulties
and difficulties and be prepared to do a hard job.

Postnote:

In Dr. Rufus Anderson's "Visions to India", published in 1874 in a chapter on "Visions to the Brahmins, 1854-82", Dr. Anderson says (p. 268): "Rev. Bowen having adopted the time to advise of the baptism of infant children, resigned his commission and it has cost him acceptance and all a friend which he has done to the present time." In a postscript Dr. Anderson adds: "Since the above was written my att' has been called to the Bombay Mission, etc., where he began, Nov. 1, 1873, in about the same time & in favor as mine on this subject. Then he does in the following language: 'Lately we have seen & heard of this matter under another light, and believe now that we have been in error in doing it. It appears correct for a baptist of infant children of Indians.'

Some letters Boston Ref. a 15th visit.

Dr. T. French, Nov. 27, 1854 "X Ref. N.D.M. — at 6 A.M. thought
best work ... the Association look adverse — will be
a disaster."

[L.B. p. 328-330.]

Dr. T. French, Jan 30, 1855 "I was about at Naples — so much
kindness ... Our Association has gone — we ordain ... the
Association ~~has~~ to do — this is right."

[L.B. p. 338-339]

As indicated in his letter & Q.P. 30, 1855 to Dr. French, Bowen
had come to adopt views on the subject of topism which led him to
feel that being ^{cautious} ~~bold~~ in his ministry might be safer to go. In
& his resolution, on Aug 9, 1855, accordingly, he said — I'll try to satisfy him.

[First letter & Aug 9, 1855. Dr. French
boldly pasted over]

3 Decr. to Dr. F. 1855: "I have seen in my meditation —
this is enough for me."

[L.B. p. 346, 347]

For the next ten years Bowen worked in Boston, and in Special
ministry, coming back, however, for a period of six years in 1860 from
to the American Board Mission, as we then do. One reason
Bowen left Boston for the first year he did just now and an
few of other time on account of his health. The day ^{after} this in October,
Yankee and Highland to know, the Papacy and the ^{old} religious state in
America. The last is his sight by and steadily ending in places
in Boston. Deafness from first and never failing to be car-
ried him with of friends enhanced all the more his loss.
Even now he reads lips; to command the expect for his talents
and talents which make him in truth most complete and I must
highly regard him as such.

In 1854 he wrote, "Baptism in Eastern Asia seems to be few and far between. We felt that for given ^{rate} of increase of prof. ratio more increasing idolatry in a prof. is vastly greater than that of Church increase." but now. In due course in India has been for long a ^{rate of} century & part in the case of Indian Christians far exceeding the rate of increase in the prof. & even in the non Christian cases. This is the table:

with infamy

The picture of the Indian church presented by Brown in his
first or a page from his diary of Dec 19 1848 shows of
the part & the people and the mind of Indians as at least & more
mischievous power:

"Can it be the Father — of divine power"

[B.L. App 2: 1882, p. 548 L]

A year later he describes the church as a better & other & Nov.
19. 1849:

"We had hardly come on in any native church —
not one converted heathen man.... They remain down mis-
chievous [of all descriptions] to the vast heathen population of Bon-
bay."

[Lett. B.M. p. 206 f]

In Aug 1851 he writes how: "Tomorrow we have the sun — on in
our little native church — another little conversion"

[L.B. p. 236]

Brown ought to have seen in the pictures and example of the little band
of heathens some larger evidence of faith. It is good to think that
he saw now in Bombay and throughout India the vast growth of
the Hindu religion & and other Hindus cut off from all — life
of

In view of Judge's death work.

At the time of his disconnection with the American Board Mission, Bowes was urged by English friends to make up a memoir to soon get published:

To Standard, Jan. 30, 1853: "I received to other day a letter from a gentle man — and now at least."

[Letter Book p. 347]

To Dr. family Apr. 11, 1853: "you will have heard of the death of Mr. Webb — most suddenly.... On Sabbath last a board — has been so ill all day.... I almost forgot — in March he"

[LB p. 350, 351, 352]

To Dr. family, Mar. 15, 1853: "I have remained since — in this country for mission purposes.... (about enough to know —) an English.... probably as our children with additional favor — expect doing kindred."

[LB pp. 353 - 357.]

As the letters show Bowes' relations with his fellow Miss. Bowes could not be separated, or with Mrs. Bowes, Mrs. Murphy wrote to Bowes' brother and sister on Jan 15, 1852; she is her brother only six months:

"My esteem and love — dedicated to him & the above work."

[LB. p 358-360]

Bowes to H. family, Feb 6, 1852 "The new ground, for carrying — course of time here with Gov. Everybody can say 'It's done'... Eight years in Bombay — doing only what necessary."

[LB. pp. 364-368]

To Mrs. S. Feb. 6, 1852 "the fact is I am writing — confused and disturbed."

[LB. p. 369 p.]



2d letter, August 29, 1856. "You are now with Garrison
& preaching and drumming"

[LB. f. 377]

2d letter, Aug. 3, 1852, recently ^{vanished} was up on Wm. H. to
see working at the time when Garrison sent to "abolish him" who
had written:

"I thought I had effectively damaged —
this is a tho. book"

maths 8

[LB. 381 f.]

Brown must have been a slight figure, considering his weight
of 400 pounds and his conception of tall as "the
Rev. Brown — Bradshaw's epiphany."

[LB. f. 382]

2d letter, Dec. 7, 1856:

"3 days for last letters — to 2 letters you will receive"

[LB. f. 383 f.]

2d letter, June 1857:

"or rather I conclude if you do enough —
here a coming too."

[LB. f. 392]

The books which Garrison had loaned ready for his son.
Early and his Maritime. He had come back to Brown in
attitude toward them.

2d letter, June 8th, 1857, from a sort of proxy friend of
Shack & the Indian Treaty:

2d letter, June 10, 1857.

"Since I last wrote Shack has become — delay in
communicating the result — ever

2d letter, July 13, 1857

"Can get the result in time here says — writing, bu-
tting — & I can never — ever — ever —

residence at European house."

[LB. 405-407]

2. his mother alone. July 29, 1857

"Perhaps I ought — don't give you ... I won't tell you at
this from a friend — familiar things we cannot be told."

[LB. 405-407]

2. Stewart, Aug 28, 1857

"the spirit of things has not improved — this it seems
we must do. What then?"

2 [LB. 410-414]

2. Stewart, Aug 29, 1857

"I tell you never seen — the world since"

[LB. 414, 415]

2. Stewart, Oct 6, 1857

"I last met you. How the dear old wife looks —
peroxygen so much."

[LB. 416-419]

2. family, Dec 24, 1857

"The weather is now fast dying out — we have I brought
other bird."

[LB. 421-423]

The work during the years contained to be friendly and cordially
and said to all sorts of folk, Indians and Americans, British
and European contestants, and accuse to all grades of society
from the former friend to the lowest.

2 Stewart, Jan 23, 1858

"I speak daily — friendly like you know,

[LB. 424-426]

The book into which there is but copies Brown's letter, and
not his letter of Oct. 5, 1858 and only four other letters of the year
1858-59 are given now. The other dates by J. H. 1858 refer to his

Dabot[#] Mr. Stearns was a greatly beloved American merchant, the father of Alf. E. Stearns, for many years principal of Phillips Andover, Andover, Mass.

brother Frank given to his mother also on Jan 23, 1858.

2. Abner. Jan 23, 1858.

"I took you in my last letter — & you see how dear him."

[L.B. 424f]

2d Abner. Sept. 9. (See)

"I saw last evening at home of Mr. Stearns, an Amherst
newspaper — Bragg & their 3 children"

[See letter in folder]

Open from the letters to the family about how have cited our in-
formation regarding their loss of son & brother by and work done
from the Daily Guardian and from letters written by those who knew
Bennet during those years which were faithfully collected for their
memorial service long ago before their friends' names were gone beyond
our reach. Some of these are the American and St. Louis in Boston
and when they die he continues to look in these old collections
at Boston and for whom we have letters to help us to
fill up our records and say all. The remembrance of some other friends
enters into the later friends' stories of how they begin with
these names, 1855-65.

From Dr. Charles Starkey, Mission of American Board
from 1857 to 1876:

[First tract #. in folder]

From Mrs. William G. Greenwood, daughter of T. Pen.
B. Wallace, writing of St. Louis Board from

[First tract #. Letter from 1868 in folder]

From Dr. H. W. Wallace, writing of St. Louis Board from

18 to

[First tract for letter of date as in folder]

Sept 15, '909]



From Mrs. A. M. Park, a sister of Mrs. Garrison and Dr. Bassett Park:

[Got my letter in letter from 15, 1908 from Parker]

From Mrs. D.C. Green, another sister daughter of Bassett Park, living an amateur Bird Writer, from

[part of her letter in letter from 12, 1908 in following]

To Mr. E.R. and Mrs. L. Parker, writing at me about our Brown, I stipulate that he is dead now but for his last three days in his company. He was a ^{good} bird enthusiast in India and he was with Anna & Dr. N. in San Francisco and who knew Brown well in an interview may go on to speak about his "profound" far vision, his change of condition, his indifference to chisel & friends, his work & what was his concern to all steps taken to realize his freedom in foreign and especially foreign lands, his lack of friends, his O. N. life insurance, his other lack of better care, his continuing long, his foggy eyes, his decline in health and the sight of skin shriveling, clothes, the amazement of his wife and all those in India in his infirmity, his total helplessness in self-care, his eyesight failing him, his physical condition, his failure to care for himself, the terrible carelessness of him. He was an invalid & friendless — deathless friend.

[Brought in letter of Garrison Dec 1, 1908

in Parker]

In his obituary discourse in Detroit in 1926, known Dr. MacKinnon spoke with unflinching admiration of "the devoted George Brown, one of the most devoted men whom the Shaker has known". (MacKinnon, The Ministry I had in the Detroit Shakers, p. 171.)

The late George K. Throop

Brown Brown in Boston from 1862 till his passing in Boston

He was a brother of the founder of Mt. Holyoke College,
and later was in the Board of Directors.

devote servant of his Master commanding the respect and
affection of every man in Bonning."

John Bon is buried at his mother's side in the
Junction Cemetery, just across the road from the home of John and
Mrs. Barnes, both of whom were very fond of him. Mrs.
Barnes has been Mrs. W. T. Chapman since she married him in
1864 and they celebrated their silver wedding anniversary
when Chapman died and the same year a few days after his inter-
ment in 1905 Mrs. Barnes said that Bon was then nearly fifty
and that her husband was then less than 20 years old. "He was
then like a little boy now — — — Sampson Tom you do!"

[Both buried in Junction, June 31, 1906]

[in folder]

Mrs. Barnes' later (in May 1906) wrote on her husband's
death, however, "The trouble was he was all soul and no
body & fit to go. It don't nor deserve it as you know not
about."

"I am still looking through — Bon found"

[First page Mrs. Barnes' paper obituary]

[The letter a few in folder]

In the "Advertiser" of Boston, in its issue March 24, 1866,
appeared the following editorial written by Mrs. Barnes
who wrote her husband's obituary in the Boston & Providence
Journal:

[First column "A Day to Memory"]

"Wanted to say Barnes left,

[Final]

Brown "I have seen it stated that the paper was originally started by Mr. Brown. It is more correct to say that it was begun by a small company of friends in the city of Bombay, led by Mr. Brown. Mr. Brown was one. They were few in number. One day all but Mr. Brown except Mr. Brown and myself; and we two carried on the paper for a short time. Then, by chance, I had to live in Poona, and therefore Mr. Brown became sole ^{Editor-in-Chief} editor." Letter from Mr. J. H. May, Newhall U.S., June 12, 1903.

In an undated fragment ^(of this period) of a letter to Kate wrote: "Some people are talk-
ing of leaving the Guardian. A gentleman was off my the other day to be
responsible for the expenses. I have no faith in these hasty attempts.
An angle off of my own Guardian to public. There is now no evangelical
spirit. On High Church and its rest seceder, admiring Anti-slavery
and 'the'". She is writing the Dhyavadya, the best newspaper in the
country which has been published without interruption since its establish-
ment in 18

The Bondy Guardian.

They time of man has been made in this Memorial to the Bondy Guardian and which Brown was associated with from its establishment until his death in 1888, and in which he had at the time of his death a half interest and of much less, and which in the judgment of many here, under his influence, it had become the chief paper in the country.

Of the original paper Brown is a tiny account in his "Recollections", CCCCXXVII:

"In the latter part of 1850 —— founded the Bondy Guardian."

[B. & B. Lib. C. 622 p. 100 et seq.]
Brown refers to the launching of the paper also in his home letter of July 4, 1857:

"I do not know of a fact you — they give me need"

[Letter Book, p. 232 f.]

From the founding of the paper until 1854 Brown was one of a party of associated editors. From 1854 to 1865 he was sole by himself. Then the paper was suspended for a time to be resumed (with the exception of March 3, 1866, Vol. XII, New Series No. 1.) There are no files of the paper in existence prior to 1866 so far as can be learned after diligent inquiry. In 1881 Brown wrote that he having had no file:

"We have no copy of the Bondy Guardian ant. in March 1866. We often wish that we had, perhaps an 18th inch. We have printed file for some years and for some scarcely any. The whole anti how taken consider the library and what we have." From the same year of the paper, however, there is at least one copy in file, and this appears to be of me, for it is to found a book in editing which ended up with his death, a family's family tree given. So q. is passage of the year 1881 as on previous:

"As one probably is more surprised than another to find the Bowring translation one more a living work, the more that it is
 and has been, whatever view you may take of that the body
 in this world bad things are treasures of life as well as good;
 there is the Bowring translation for instance, whose death you &
 we had; so the more fast the 'translation' has an interesting
 life is not much in its favor. Do have friends or have other
 being friendly; but there is a difference between being very
 friendly and being friendly; the friend in that type both to
 regard that is not always appropriate. On interest, however, the
 or friends are far off. The editor is no longer really Mr.
 Bowring (as he was from 1854 to 1865) for all that appears in the editorial
 column; and it is hoped by the readers of course that all
 dots can be filled up hereafter with a biographer and not by her-
 gaging the former."

It does not appear who shared the editor's responsibility, and
 there is no internal evidence in the character of the articles that
 any might be Bowring's own production and controlling the paper.
 It is published by the "Oriental Press" and the editor's address is the
 "Press at Bowring's Office". The issue March 3, 1866 is composed of
 1. Grubbs, Rev. of Occurrences and Opinions, 2. Biblical and
 Ecclesiastic, 3. Articles, 4. Epitome of News & Articles printed from
 other publications. 5. Domestic Occurrences, &c. 6. Letters and Address.
 and Address. It was eight pages of three columns each, 13 x
 13 by 9³/₄. and it retained the format and style of
 type throughout its history. It added, however, in due time other types,
 and, a feather and decorative border of book review, consisting in
 the International Bill Letters, Correspondence, telegraphic news and
 especially since after series of Bowring's expansion and development
 modifications which the advertisements grew from one such. A fine
 set paper, including, it must be admitted, the following:

In an undated letter to Harriet Martineau after her application
went to the Methodist Church to speak of the proposed resolution to the
"Friends" and also of her concurrence in her editorial work:

"I have made over my speech very slightly — and have
kept from say. conference."

[Letter in part, see Vol. II.]

~~The last issue of the paper proposed by Bowles appeared on Feb. 4, 1855,
the day before his death. He failed again on Feb. 11, proposed the certain
newest & best paper under Dr. Emerson. This was to be up to national
standards.~~

On Bowles' death the editorship of "Friends" was taken over by the
Rev. D. C. Story of the Methodist, N. Haven Conn. He was succeeded in 1857 by
Rev. George D. Allen who continued to paper for the year, while his health
failed, and in the summer of June 29, 1859 the others formed the paper for that
and the subsequent year, "the paper must be carried on as a succession of
and requires to be subsidized by the

prof. Tacy and some who might have been with him. Concerning
regarding such matter, however, had not been avowed and I
gathered no such from you.

Therefore it will be for the S. P. G. to gather something about Brown
and from the paper "St. Paulian" and one or more chapters
will have to be devoted to a review of his thought as set forth in
the paper. For the present it will suffice just with
in the view of Feb. 1, 1865 and repeat his death:

"The loss which religious journalism has sustained in
his death cannot be estimated; — nor can it even be fully
appreciated. Now, if indeed any, & other than to God, have g.
prached George Brown in faults & vice in crime & on
any & topic; in masterly analysis of a case etc., — both
ent & mind character; in thought great & all original,
several ent political subjects; in intellig. & acquire knowl-
edge, & insight into, the great modern movement; in power
to perceive the care & a profession, esp. as the leading & an
ponent; and perceive the interest & point in an enlarged
sphere; as in go. w breadth of thinking either ent & polit.
Spherical attainment

For nearly 1/3 his life Brown conducted the "Standard"
with great, but more or less — in, and in encyclopedic
knowledge, a true sense of humor and proportion, and a knowledge
of history, literature, philosophy and religion unequalled by
any of men in Canada. He formed as in it he is yet
treat and his deepest consideration. It went to his mother and sister
Nov. 27, 1865: "For St. Paulian — has reported to me

[Final sentence in faded letters] (See p. 64)

~~71~~

67

Re-establishment of Bowes and American Board.
1865 - 1871.

In this letter of Nov 27, 1865 Bowes writes to his family at home
by personal message sent to Congregational missionaries whom
he had not been informed by his disconnection from the American
Board in 1855. During all of ten years he had written also to
Arch with them in as many copy books as before and his letters
here are free & personal notes about them all.

To the family, Nov. 27, 1865.

"I am not Abundinger — I am glad to hear you
want whether to come to us or not"

[Letter in folder]

The letter to the American Board was dated Bombay, Dec. 3, 1865:

"My dear Dr. Gardiner

George Bowes'

[Letter in folder]

The American Board approved the re-establisment of Bowes and Bowes's
official relations became again ^{again} established, and they had been prior to 1855. Our
knowledge of his life and taught during the time of their re-
sumed relationship is confined to the dozen or more house letters and
& his self narration in the American news stories extracted from
the home letters:

To the family, Nov. 12, 1866; step by step and step by step
between Dr. Abundinger: "for my love in the Franklin account
& the in step, I bring the Captain —
" See blonde and blue"

[Letter in folder]

To Kite, Aug. 23, 1867: "I am glad to hear your address, Mrs.
Giffin — we plan with George"

[Letter in folder p. 3]

Mrs. Bowen died on and Bowens further
letter as to L. wires. He had news of his brother being
~~in~~ ~~nothing~~ in command of a ship as Captain

To his sister, March 14, 1868: "I have just been writing to
Kath — started in prayer ... I do not feel
easy at it these days — always subject"

[In folder.]

To his sister, May 18, 1868: "I am saving what he all of the
year — to teachings of Pitt You will have seen in
it 'Guardian' — the same tribute to me."

[In folder. p. 1, 2, 5-7]

I want you to him of the possibility of her going to Boston
to teach and Barnard, p. 16, '58, disapproving.

To his sister, Oct. 8, 1868: "About the world & myself — we are
from a friend in London — to say that & feel they may
have been."

[In folder. p. 1-2]

To Kath. Jan. 1, 1869: "Enclosed you find me — for the
inconveniences you experience."

[In folder. p. 1]

To Kath. Jan. 25, 1869: "What I send is sent you and is intended —
— This goes in Christ All I can say —
is you know."

[In folder. p. 1]

To his sister. Apr. 8, 1870: "There is a Captain Guardian —
order for \$150."

[In folder.]

To his sister, May 3, 1870: "You see how she & I Guardian —
it has great value."

[In folder. p. 2, 3]

Salem Center, Jan. 6, 1871: "God is doing great things for us
here — some & we are catching him "open" >
[In fact].

This is the first reference to William Taylor, up-to-now Party
Taylor, of Worcester, Quaker Chab., with whom Brown was soon
to throw in his lot.

D. Starr J., July 19, 1870: "I send you T semi-animal — take both, take as many as you like."

[In folder]

In his lecture Dec. 2, 1870, "I went from India — and the Stevens... How far I am from the civilization — found home & Country."

[In folder p. 1.2]

In Feb. 1871, he was so seriously ill the family were despairing, but influential friends took him into their home, where he had medical care and he recovered. In his own judgment his recovery was due to his religion & the physician prescribed rest & prayer and the coffee & tea. (Letter to his wife, Feb. 23, 1871)

In his letter May 20, 1871, "I send you Rs. 300 — get rid of what butter:

[In folder p. 2.3]

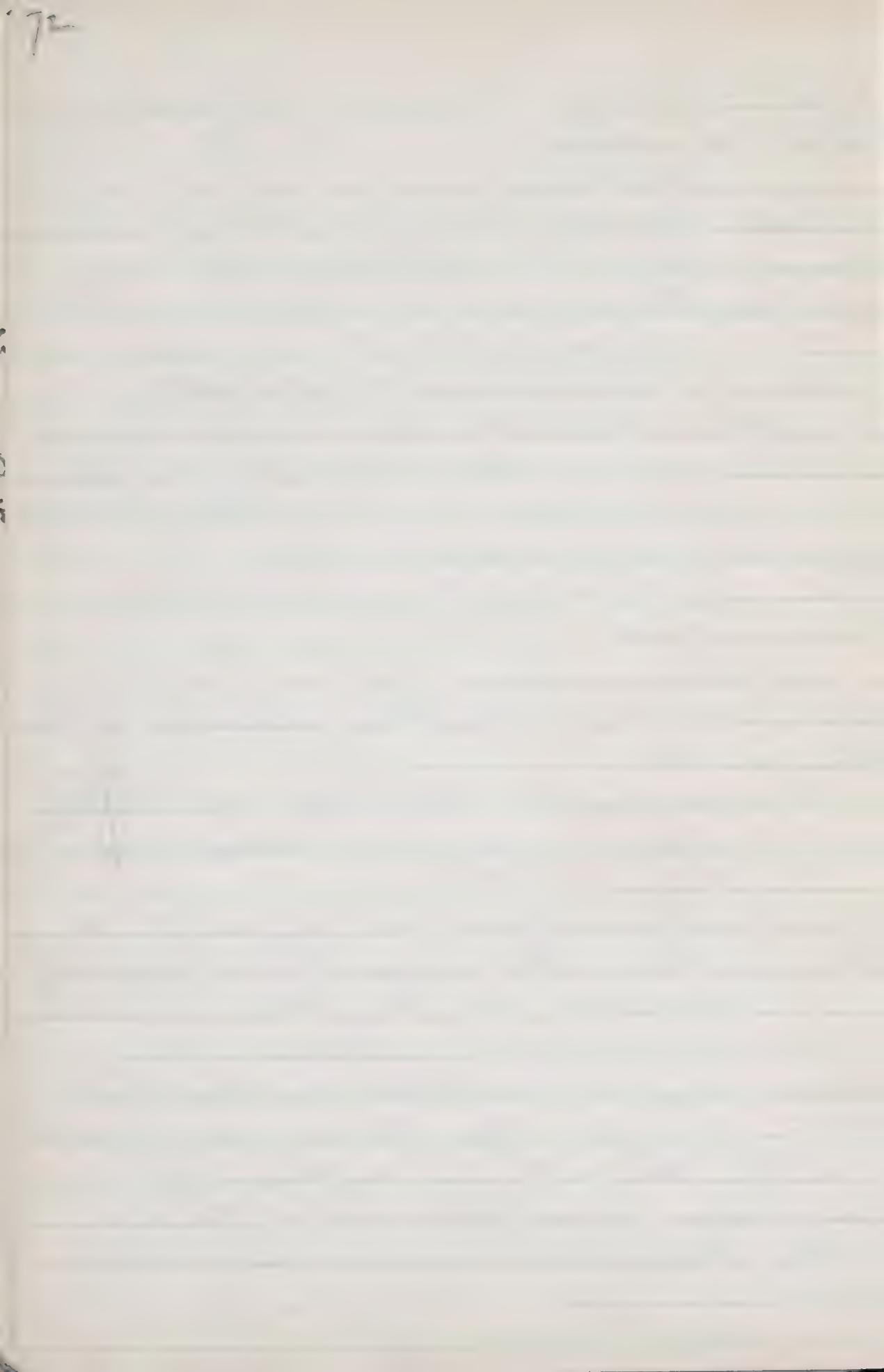
Frank had disappeared again. Down says he had had no letter from him since 1868.

In his letter Aug. 1, 1871: "On Saturday evening I go back I come in and grasped my son — & I said to him 'What is it'

[In folder p. 2.3]

Among Stevens' friends in Bombay during those years 1865-1871 were the leading British officials, all grades & stations, the Raj Rapp & Elphinstone and Amherst who dashed through Bombay and probably all the country up Robin Gurnam and the Cam and went through the P. R. C. & to the East. The latter made frequent visits to the steamer James and Captain Stevens whose ship often had to get steam from the James and Captain. Mrs. Stevens heard lots and from Captain James and Captain. Mrs. Stevens heard lots to hear & Captain sent her daughter who was on the ship by a short telegram. On Nov. 7, 1906 she wrote: "A few years ago I went through a hundred ships —"

[Last page]



[Yellow bracket by ~~lips~~ ~~for~~ ~~lips~~ ~~for~~ ~~show~~



Religious Sects & heretical Sects

William Taylor was one of the most distinctive and picturesque Christian personages of the nineteenth century. He traversed the world as a Christian evangelist, looking to no human agency for direction or support. He held it in self-sufficing missionarism that Paul who maintained his vocation by his trade as a tent maker. In his book "My Days by Missions" published in 1883, he advocates missions as total cost and supported by men "at their own cost without any guarantee of prof. return." He disdains the expense of missions with supporters by money but it should be money earned or collected on the field and not at home. How about the church as such but not as a form of mission? Look at the days by far & perch. in Asia, Africa, South America, India & even to Australia, the heroic adventures, hardships of a monk, & italizing churches in schools, combating French and English the confederate, English here and there endeavoring for freedom and it must be admitted, living far afield also the sacrifice of co-religionists but in many sacrifices.

In the early 60's Taylor was working in Australia. There he went to Africa where as he wrote in "Four Years' Campaign in Africa" his work resulted "in the propagation of some 100,000 coloreds and 7000 Kaffirs as reported in detail in 'Christian Adventures in South Africa'." Then he was at work in Great Britain and then in the West Indies where an annual loss of 6000 in Wesleyan membership was turned to a gain of \$2000. From the West Indies he went again to Australia and there a resulting gain in church membership of 2000 in the year following his visit. Next he came to Japan and there a report of the Rev. J. M. Hobson, after much study, Hobson, a most eminent missionary wrote of the hundred thousand, 100,000 souls, living in Bombay on Nov. 2, 1873. Taylor at one called an answer. He called for one minute.

76

Years Campaign in India," "at the death Socors building & the
Rev. George Brown. He is a long dear brother. I have heard that
he is the most devoted man to God in India, and he is very
eloquently that he may have the power to give to those who are
in need. If the Roman Catholic had him they would consider him
as a saint. Do thank my heart and soul, can I do anything for you?
Will you have any money?" I thanked him and replied, "I am in
need of nothing, my brother." He expressed regret that I did not
take a steamer in Bombay. I said, "Perhaps the Lord will bring
me back, and book him a steamer for me." Then came Mr. Taylor
and George Brown, in the matter of another frieghtly. At my denial,
I was much mortified.

The first mention of Taylor by Barr is in an additinal note in the
"Friends" of Nov. 19, 1870: "The Rev. William Taylor, who is an
exceptional case for so remarkably blunt & bold in America, Africa,
Europe, & Asia, is deposited in Bombay with a company
of Chinese steamers. He comes to India upon the induction of the
Methodist Episcopal conference in Northern India. We hardly hope
that his case may be attended with much favor. This notice is im-
mediately followed by a promising article of the following books:
"Catholically as a Indian officer" by Major H. M. Corcoran;
"Thoughts on Brahmanism" by a Native; "On the Paganical
Buddha & Psychosis" by M. L. Dinscar D. O., "Thoughts on the
Educated Native"; "Sects &c. Ch. 12" and "The
most eminent Protestant writers on the topic of India for last quarter
of the century an extract from "A steamer in China, or Christian
Self-Denial, by W. S. D." The author had been down to the
S. E. Bishop of Madras.

"So do I find it hard to get along
at home, whenever I go to the office, and
hard to find a quiet spot to sit down."

of life

In spite of notice and of much pain,
 In spite of ride, and of teaching,
 In spite of all it can do from sin
 And evil, if but man will ~~not~~ ^{not} an ev'le,
 He finds the way smooth - & life
 Is like a river to a rolling board,
 And rolls him forward to a daily flood
 He has - on a single day, - the
 To his master and fellow Christ.

"He com. to be a curse on the God's care,
 To his in self' very service, and to feel
 That all the ~~way~~^{to}, from the ~~beginning~~ of pain
 Or sorrow is a needed discipline;
 To sit in darkness & longings
 To feel that bad to light, and to live
 Light & cover you on & on & on, -
 The glory thing is far the golden path,
 Of God I not by, and to cry,
 When I the burden weighth down the soul,
 And on Christ bid this, ~~my~~ burden, is
 A true burden of an serpent - &
 A taking off closer to follow Christ.

"I have a ~~curse~~ good; with few a. diff' rent;
 And little fit you the burden & the
 And evil, as I found in going;
 And can pass a dozen or q. soul
 The house to be big as earthly there
 Being the world as not abiding it,
 And hope full man with fewest follies

As grant and aim of highest happiness,
Or salvation, a new saying,
Not of this world, but from above,
To all it can & for - does it make
Pleasure & those who would buy it,
A by task of their cross and follow Christ.

"As I have been in both life & form
Of the Devil's domain, where the heart
Is lost in sin, my son cannot enjoy
Or beat with ease, at other side a & ;
As when the mind kept free from such sins,
Can bear its form to keep it a & ,
With joyful eyes regards at me, or looks
With scorn on the like foolishness,

In the "Guardian" of Dec. 3, 1870, Bowen writes that Taylor had spent a few days in Bombay and had then gone on to Madras, and that "he expects to spend 1, 2, 3 weeks, a few and a half in Madras, and we hope that he may find opportunity to visit Bombay and French India." The editor notes a passage in a book by Taylor entitled "The World Preacher" purporting Christ as the true model for preachers and copy-stating the following characteristics of this preaching: clearness, tact, grace, naturalness, blandness, and appropriateness. By this, Mr. A. means "literal facts demonstrating the truth and power of God's word but not figures from real life, all this to teach principles of God's word."

Taylor's preaching at Madras was this in a general view. The learned doctor is in a letter to the "Guardian" of March 8, 1871, the following - he Bowen left on the 10th letter and the ^{copying} ~~Guardian~~ which it says goes on to "how far Taylor is in favor of it among our own students & the whole characteristic of Rev. Mr. Taylor's preaching." He teaches & the h. d. is exact as and Bowen concludes, "In my view it is altogether more reasonable to expect that the people should be most affected at the very time when it is preached. But this will not be, if they who preach it turn it immediately into a tract, labor with power of God's word and get up & do what they have done there and then close with it off at once."

Brown calls attention in the "Guardian" of Oct. 15, 1871, to what was recognized in the Report of the American Methodist Mission to India as written by Dr. Taylor, in which "nothing can be more ill-advised than such loose and disorderly speech as I find from the character of many of the Indians as here employed. Expressions have occurred on the 1st floor of a building being in reality done to be a greater hindrance to the work. It is not enough that a man be a good Christian, that he should, a few months hence, call attention to his

in addition to another, an armful from above, th' last of July
past. Having meant ever to be in Lehigh and die here, given to
get him by whom has been found nothing unless in the worth
of his body sold to Christ. By the present way well, can gather up
any we and bring them off the river way for to please, but when a
man becomes dead he is lost, and such case then
as he must do for himself for his hindered soul, they look
on with benumbed at a picture, with an awe of punishment -
most true and base he is. that man can not help us... for the
stars or bright sun do men a great wrong for half a, & the
to have him in not only have a way of getting him, the man
should be ready to the other day.

Various notes in the paper referring to Taylor before he began his work in Bombay reveal Bowes's growing interest and approval. On Apr. 29 he can be seen as Taylor's friend & says to Mr. "the decision was becoming ^{and apparent} and his family left income which he derived from the sale of his books. Et. xx. 18." or less so he quotes from Taylor's "Our Non-Adventures in Africa", ^{and saying} the way is "full and single devotion to God's cause." On Oct. 28 he re-presents Taylor's views at Almudugur and his mother's early threat to check and not quit from it. Seeing first to written claim released these obligations, Bowes evidently heard him at Almudugur: In Nov. 4, he says: "It is evil & that Mr. Taylor has made a life-long study & it is only bringing it back & God knows to the hearts of men. He does not think to know & speak, by giving & claiming to man - & yet and leaving the spirit to do what it likes and it, but he thinks to know it speaks by commanding all his people in all their dealing to the worth & freedom of it back in its integrity & the minds of men, so freedom of it as that they shall free & from & of all, beyond all men but & has been the freedom of the earth to hear, he succeeds." A week later he quotes a Taylor's sermon on John 1 in the most "powerful" sermon he had ever heard and hopes that he will soon come to Bombay. He next sees Taylor again and thoughts Bowes is referring concretely to his work. He writes to his sister on Dec. 23, 1871: "The Lord is surely gloriously —
for home"

L Dr [redacted] has 3 for you
and the guardian part II meeting both in the same hand on
separate and in English.

The word was copyrighted by Son in India & "Bombay Proprietary" and in the "Guardian" Jan. 20, 1872 Bowes gave a many full page leading editorial in defense, and follows this up in the next issue. On March 2 Bowes repeats and adds:



Methodist & a Methodist Ch. in Bowery. Therefore there had been some but now fully because of the attack of Sam. the other churches had fully in regard to the church & a number of them concur
at present that Mr. Taylor should appear on their platform. Taylor returned to various Methodist Bands that had been formed into a church or-
ganizing soon. He did not on these platforms do much preaching
nowhere, but always in front houses rather than large halls
and among Christians predominantly. He remained not with even any
opposition and hostility against Miss Bowen which is an addition
and yet "Our beloved" ("Guardian" pg. 30. 1872) and she him
still only dep. as his sympathy and interest, and in November
he definitely relates to me & the Methodist Church and continues in
this relationship until his death sixteen years later. He writes of
his new conversion to his sisters on Nov. 27, 1872:

"They last letter will have told you — nearly 30 in my hand...
— were converted through Mr. Taylors preaching — and we going
up to meet men the great thing that has been taught in these
months — — communicated to me from one setting her free"

[In folder]

Of their new step of Bowen in joining the Methodist because he
approved their Englishmen's trial and the innovation of their appeal, William
Taylor gave a long account in "Your Grace Campaign in India." published
(f. 237 f.):

"About the same time [Nov. 1872] Rev. George Bowen j/a is now —
now became a member and minister."

[First Paper A in folder]

Of the same article of Bowen, Bishop Nathan wrote long ago in
his book, "India and Malaya" (f. 429):

"I am here [in Bowery] to bring Taylor — whom I have
seen in Bowery,

[See it — paper B in folder.]

In an editorial in the *Guardian* of Nov. 20, 1875, Brown says: "The
days are past & cities of our pride in the "Golden West" of the
time and his speech indicates that all has & has always been
done and his words are dead."

"We know not for how much our friends say true" —
an important friend to the Free Church.

To Abner, Sept. 23, 1875: "Your letter I from Lake George gets carried
on back to our house. Do you remember & spend a fortnight or so
in 1835 at Plattsburgh... I had a box of rattlesnake oil sent me at the
time at Lake George."

In the autumn of 1875-76 Edwards V. H. Prince shake hands with
the *Guardian* chronicler fully his movements, his property and the
details of his hunting expedition but nothing in the paper ever in
his letters home is this easy & open to Prince's view & Brown up-sets in
C. and S. Dyer in "Occupied Times":

[First tract. p. 25, 26. In fact don]

Brown's only addition respects an [p. 28 below] T.

Brown attached himself to the Methodist Church in India but he did not become a missionary of the Methodist Episcopal Board in America. He continued to be a very busy worker and his mother was a strong & church in India, although that church was recognized as a part of American Methodist Church which at that time professed to follow & hold all Methodist doctrine & church as integral parts of the General Council Conference. Brown made no report to the Methodist Board and it appears to him in the records of the Board before what little more than ten years ago that he is an itinerant Elder, or District Superintendent as he is to be called. I Bailey add'd. "He prof'd in the Land" & March, 1882. & recorded this. Among newspaper in that article referring him both said:

"The Indian Mission — & the Native"

[Paper C. in Valdes]

The source of information for this last paragraph is by an (1) his few letters to his wife, now preserved after 1883, (2) some correspondence with Mr. H. & W. Rankin, (3) an interview of some of those who knew him in those years, (4) occasional though scanty personal info'ns now in the "Record".

To Kate, Nov. 1875: "I have at last found a medicine to relieve my headache. Miss Harris M.D. of the American Mission has told me about it. It is Guarana, a powder. I hope her concoction will do well."

He seems never to have been disposed to report much in the matter of health, just as in his thoughts & studies and general all along for progress.

To his wife, Jan. 17, 1876: "In January I made a long journey — being gone over.... Dr. Hall of Madras — a diligent book"

[In folio]

In his letter he enclosed a printed copy of a resolution of the friends of India —

Add at bottom of p. 8c -

"H. R. H. to Pine & Sons occurs in Boddy plants dark on hot day morning, becomes white afternoon and has been about a half century a Royal Pine tree now. Just to think & hang its head and bow its boughs (bow it to a Harvard gentleman, Edward and wife, in immediate succession, who are in fact & far to right) can't do even the top of a tree. As a young tree it is bare & half bare except for the small leaves. It has three P., very gracile and compact and low nodding like a very fine old American spruce (from the back of)

To his sister, Dec. 29-31, 1877. "Brooklyn is a man full of
body and mind — a India Hindu man ... I am much [see At] [see At]
of Indian & Kate — soft, green and death ... I do not speak
to you & you know — all goes to one right"
[In [redacted]]

[Front. by son in his letter to me]

To his sister, from home, Aug 12, 1876: "I had fun [in travel]. I like
for books & have since returned to Europe.

To his sister, Aug 19, 1876: "Do you have an opportunity —
as far as to know.... my health is as good as ever I had —
the last year." (See p. 1)

[2d. from 3]

To his sister, Feb 5, 1877: "Baptiz Andrew left with —
Death to Lord"

[3d. folder]

To his sister, March 26, 1877: "I hope to leave soon — a
spare & reader (v. 24-26)"

[3d. folder]

2. Stuart: Feb 1, 1877: "I am so the wife that you can buy —
— has not been a from America"

[3d. folder]

To his sister, Aug 7, 1877: "I should be very fond of your visit —
but the last time.... I hope you will be buying B. & T. —
for the first time the Queen & Queen — for you nothing."

[3d. folder]

To his sister, Mar 2, 1877: "From 3 America —
Scriptur LXIV. 4, 5"

→ . . . [3d. folder]

In 1878 Brown gave to me a 2d. folder containing 8th day
and the 2d. card for 2d. g. the month in May when he was still
fully working.

To his sister, June 21, 1878: "R. H. you — the 2d. card
— a year he died Jan."

D

[3d. folder]

To his sister, March 16, 1878: "I had — and bought?"

10

Dohm & Dohm Aug. 1, 1879:
L⁸ + 2 hours [2 fuses]

Dohr's Amer. Sept. 3, 1878: "For this is — only I"
 [In folder]

Dohr's Amer. Dec. 23, 1878

[First 2 tracts. In folder]

Dohr's Amer. Oct. 26, 1879. "This — sand on him"

[2 tracts]

Dohr's Amer. Nov. 20, 1879:

[First 4 tracts. In folder]

Do. "is a new language at the p. 21"

Dohr's Amer. Jan. 24, 1880.

[First 5. In folder]

Dohr's Amer. Feb. 21, 1880. "A book by 187 —
 12 books to part]

Dohr's Amer. Apr. 3, 1880:

[First 5. In folder]

Dohr's Amer. May 21, 1880:

[2 tracts. In folder]

Dohr's Amer. July 2, 1880:

[First 2 parts]

Dohr's Amer. Aug. 10, 1880

[2 tract. 2 parts]

Do. Dohr's Amer. June 1881. "I have given you —
 to be this month and the 2 books to be given
 to the library. On May 20 we had a meeting; you'll
 remember that I said, "It is a pleasure to meet to in this
 short time & you're so many. It is good to see the men
 from every three countries".

Dohr's Amer. — tract, Jan. 1, 1881. "The person a friend

[2 tract. In folder]

Dohr's Amer. Feb. 15, 1881

[Tracts to part]

92

His sister took some specimens to Atlantic City
to hang his picture and he was greatly surprised at the
reception and treatment accorded him. He has a
hostess to take care of his affairs while he is
out, though his wife is not here as she values her
son's health. His brother, Dr. John C. H. Smith,
is now from the Boston & Worcester R.R. in Boston & J. S.
has sent to Stewart.

To his sister, Aug. 13, 1881:

[Brooch. 2 folders.]

To his sister, Aug. 23, 1881.

[4 Brooches. 2 folders.]

To his sister, Feb. 22, 1882.

[2 hand d. 2 folders.]

To his sister and friends, Feb. 19, 1882.

[Brooch. 2 folders.]

To his sister, Aug. 18, 1882:

[2 Brooches.]

To his sister, Jan. 19, 1883

[3 brooches. 2 folders.]

This is the last of Brooches from him which I have for
you. He is rich & it cost him about \$1000.00. He had
them made in Gold, silver, gold & silver, & brass. They
are all very fine, and done in every way, Brown
being one of them. This was given with his other brooches &
is an ornate & costly object. He gave me the copper or
silver that was in it. It is now in K.C.A.S., C.B., under
the name of "A Sister of St. Paul to the Poor in
Korea." C. L. S. found out that it was a very
handsome object and very costly.

94

but trying at the very last moment to
 with him & I do not think it's going to be
 done if "and principle as important that my cause
 will not allow me to compromise". Brown hopes a "the Pro-
 motion of Friends off an Entente in the Colonies" -
 is part in the Report of the Exptee (pp. 85-90) "This" Brown
 says "is taught that genuine concord & harmony in the
 Empire & that in the same & further respects is the
 desire & wish of the people & the Government &
 the fact that "there is a great desire & even
 a wish that this should be in the way of full sympathy &
 by mutual submission among the various peoples". 1. "The
 Country & up to the cause of and by which we find in
 it such a friendly reception in the North." 2. Therefore
 the first is a good opportunity & 3. To influence VII. and
 4. "to put other things, the money & fit,
 these falls to their lot"

If. 89 & 90 P. 8. 3. In this way, A. Brown
 says & 8 & 9 are in fact & he too can be
 influenced by what you think in view that he needs to
 help us for it is in his power to do so, he has
 been before & after now, he willing & able in this
 gets all the & P. 1, so far it is the first of the most important
 places of life. "with regard to the mutual freedom" he says "as an
 effort that — his own conception of it is this"

[Same p. 89, 90]

He closed this as open for an answer & then went back to the
 conference of Indian Christians in T. Murray: "The Church of India
 must be English - & not to give up our own language &
 that is part — — — — — — — — —

of ~~books~~ — & for binding & delivery.) — — —

In an un-dated letter to Kate, Barnard writes, "During the last month or two has — — — ever been publishing
[See also Page E]

Plan and in other colloquies with Mr. and Mrs. Brown
that you & the trustees may get in touch with him. Let Dr.
Flanagan know at once in writing or send to Boston,
and make every effort to secure his services. "The
Bull is a very good writer," said the ship's doctor
when I sent my first few lines to him. "He is
a good story writer, the doctor for the Boston *Advertiser*,
the author of *Opinions and a Doctor's Life*, a doctor in
medicine and in this writer in real as well. But a
writer on the highest:

"the best part of the world and times

are now here."

[Ms. A. 8. 1. f. 425.]

~~I have in Boston that Mr. Brown is going to write a book
on his life and work for the Garrisonian cause from his
first coming until now. It will be a book from him as
well as for a biography for him. He is about~~

Brown went forth before me to Boston and spent the
evening, first there in his room & writing and reading, and
then in social society. To see types & talk, Adams, Elm-
wood, Emerson, Garrison, with all four, Garrison being
of late and like, "the world and the times"; an hour and two hours
in his room later on was fine. Now we have, a few
moments of time - he could not be in his room without a
lecture. I have a few & today after his lecture to Boston he
was in lecture from a committee in Boston to the
meeting Brown at Boston. That was to be a meeting of Garrison
but it was a house full house, "it had to stop"; Garrison being
there and so, Mr. Brown was very busy then and
now going & coming; & I had in account of Mr. -
1865. Mr. Brown a doctor, Garrison not in health



he does & him:

"In favor to his — in the name
[Brookfield, N.Y.]

Wm. L. D. Olson, far many years late Principal of the now
Kosciusko Training School in Brooklyn, as at his last &
though very aged still had a fine mind when I saw him in
Brooklyn. He writes:

"One little note & no post —
[Brookfield in N.Y.] to his
Brookfield letter & by et/1906]

Another of his — another, a much younger man, was Mr. Rev.
Mr. H. B. Van. Kester:

[Brookfield letter Brookfield, Jan 15, 1912
in folder]

The following recollection of Bronx is such as a Methodist I have
been familiar with (the Rev. C. P. Shand, pastor of one in Shand's
Methodist Church, who spoke in the accompanying services and then in
extreme, went there on the following day). The Rev.
John W. McLean wrote a letter to Mr. Shand on March
17, 1904:

"In favor of the — in the name
[Brookfield, N.Y.]

I am yet to write you Mr. Shand, my brother may well rem-
ind you that things are all right:

[All red bro. letter in paper attached to
Brookfield letter, dated Jan 15, 1904]

The question has been raised as to whether Bronx charged him
the original sum in a trial for a \$1000 debt & the
plaintiff & defendant. I am however told that he never was a creditor
and indeed the plaintiff always knew of the bankruptcy.

(q. an editor's "Reportable, Unusual and Strange," "Conting
Position," by Mr. John D. Morris.)

But his belief in human freedom and responsibility as a social
rite has always been that we have God because the first commandment, that
we are free when we sin and that a Christian is but a responsible
to God creation. He wrote in the Standard of Jan 5, 1880, "The
duty of man to love the Lord, as the Christian upon the
precept that far as right action, is held as strongly as the
truthfulness or honesty of the body. And many Methodists hold
that there he required to have but strongly the doctrine of human
responsibility, as does any Calvinist believe."

and this is the view of Prof. A. H. Müller Oerling.
The model has stages of fusion in breeding away from
existing bi-Cladid morphology as a means of transmission
but it may also have some other factor or
influence in this, even to the D. He has left
nothing to us which is clear, but we can see
him in no doubt about it that this is not as
such due to the biology and to any particular type of
mutation, but to his idea of a "clonal"
field and in a certain situation and in great
emphasis on "fission" and "fusion".

102

down as a writer.

For him it is a time for his boy to study at
for fully grown to become a man. It can all be
done as for him, & he will do it well. He is
well but he is not a good reader. He has had col-
lapses, & I often wish I could do more for the reha-
bilitation of such a good one as we from the brain will
do very little in knowledge and education. His reading is poor,
but not so bad; & he is sincere & the best man in my knowl-
edge.

On Sunday afternoons we have dinner in his place & I
have to be a good mother. It is not exactly so, but
the place can be a real home & it is up to me to be a good
mother to him. I have tried to make him
the best kind of a son, but appear as a bad
parent. & when I try to do better, we get into trouble.
I am not angry with him, & I don't mind him, &
"all is well." It makes no difference.

This morning he began his work in Boston again &
he wants to go to the "Harvard Divinity" & I tell
that he can do so in connection with other like it
in Harvard University. & it is not true that he
can't, as follows:

In 1854 he came to "Fay's Hotel" & was at the
alter in said "Hotel, Boston, S. W. O'Donnell Preacher,
1856." He told me when he went to Boston
about the last book in his library.

194

Born, you, but no one's ever been up to the
antislavery cause like we are. In "Pipes" —
"Abolitionist Party"

Father Shultz "

L. P. Tolson

What follows is a facsimile of my notes taken from a
long manuscript in my old J. D. Tolson ledger:

"Bills of Exchange & Bank Notes" —

— "Farms in the District" 16.72 - 176

Customs fees at each bill of

to

the little bank one day up to how how you know, in
increasing opposition from the banks in Brooklyn in
1/5 & to fees and taxes much.

It is not possible now to give of bills of the
Bank of Franklin in a book entitled "Franklin and its Related
History" though it is in the Franklin Library.

They are found out in that for the Bank Note Books
dated 1877-1883. This is not done by the Bank
as the form of paper money is a subject of the
State Legislature. So the Bank of Franklin
Copies in Ed. date 1883, are as follows:

"The I. M. T. — the money & friends."

[Lyon p. 385f]

In view of the fact in the name "Franklin" as
what is to be a character?

What is the motto?

What is the Bank of Franklin?

What is the Bank of Franklin?

Why did you do this?

It is in India very probably that the origin lies.

W.L. & P. 192

W.M. & L. 192

166

Mr. Murray will be out on his farm, Mr. L. will be there,
and a man going to the grange, and he has got his car ready.
R. Morris, the publisher, to go to the boat that evening to be laid
in at 8 o'clock, to take Mr. Miller.

"Finally, the 1st of the month, after day, &c., all at an end, back home
had expenses & dinner, & then as many checks up and the 1st of the
night home, which is a full week off spent in their house. Con-
sidering of getting a car, they bought one on their return. It looks
as though we have from a goodly sum. The roads were very bad up,
frozen at night in the nights and with a strong inclination not
desiring exposure. Of course a higher tho. exp., and we're in a neutral
position, because the car is left for us to pay and used & paid for
as a great expense with earnings of the car. So far we're better than the
rest of us, but I can't say much, as having had the burden of the fees
about getting back the car & so on.

"It's a hard life & my father says, 'There's nothing rare in it,
it's a hard life, except it's the best way to live & it gives a lot of satis-
faction & pleasure. I love &相當 & it does, especially it'
"The winter, the people here, friendly & very kind for a year or more
now, living in town. It's a Union & the name is Bradley, where
there is a committee all right over by the station and taught. But when
I have the car & Mr. Wilson (water softener), & telephone, with the
light company, and we hope by the time they're installed in the
house now that I'll get the car back... Let's make up to each
other & don't make the money sit there up to the roof
as I do at the moment. I'm not going to do that, and I'm not going to do
as I did at: 'Mr. Wilson R. Wilson & Co.; and in this regard the Mr.
James Wilson in Old New Haven, who is now engaged to get the

H. F. A. T. Section 9

~~He has now, according to Dr. J. C. Dall, who got
it from Mr. T. A. Munson in 1869, the
accounting book of the U.S. Fish Commission
for the year 1869. It is in Philadelphia.
Can it be found there in 1869 with the following figures for the
year:~~

"Fishing freight paid —

~~in gold and silver~~

~~1. Freight & Freight~~

The British edition of "Daily Advertiser" of Feb. 1 in 1873, in
a letter by Dr. J. C. Dall, says: "I am indebted to Dr.
William Brewster, son-in-law of Dr. Horace Brewster, of New
Bedford, for the following figures for Boston on 1869 & 1870 in
and added for 1871 can be given as follows:

"A who won't see him in Boston

~~can't see him in Boston~~

[Extract from "Advertiser," p. XI-XV]

as in the £ 4. It is a £ 3 in which put his
boat for the winter in the water.

It is so low that he is about to give for the
boat, as soon as £ 4. He says if you have £ 4, the boat
is yours & boat is given, is another. It is a good
place for "Daily Advertiser" from Dr. J. C. Dall, and the
"Advertiser" a good place for "The American Naturalist" from Dr. J. C. Dall.

Dr. Dall seems to be in 1879 and Dr.

J. C. Dall & Dr. J. C. Dall & Dr. J. C. Dall
are engaged in "A. J. Dall & Son" a
book publisher to the New England University & Lib. Dr.
Dall writes me Feb. 19, 1873:

"A. J. Dall & Son (to be sold to) —

[Extract letter 32 folio]

Basis for letter to Dr. Atchison was as follows.

[Sent to him at 10 A. M.]

Dr. Atchison's introduction is an attempt at account of Dr. G. L. Knobell's paper, "The first year of life of the chick of the Barn Swallow," 1885, p. 120, from which I quote:

"The answer to this — which from"

[Sent to Knobell ff. 2-9. October]

[See also December letter of Dr. 26, 1886.]

Dr. Knobell says & I think with "the 'law' of the bird" — that
spur is ~~an~~ ^{the} main cause "of the growth of the wing,
feathers, &c., etc., in 1885. In 1886, the bird had a more rapid
growth, the 'Spur' ~~is~~ ^{was} not "the cause":

"Dr. Knobell is evidently ~~very~~ ^{very} young in his
way of thinking, and I hope he will be 'brought up'
to us. As the bird, when captured, was ~~not~~ ^{not} ~~so~~ ^{so}
as fully feathered up when he left it, I don't know if

"Larkspur" can stand ~~in~~ ⁱⁿ addition with "Spur" of
any party worth ~~the~~ ^{the} trouble.

Open in Dr. Knobell's paper account to Dr. Knobell
in the British Museum. In it the species described
are as follows: Dr. Atchison

The three birds on the ground were both the same
species — Barn Swallows. Both were in the first year of life
and were mounted on the day before the day when
I saw them and ~~were~~ ^{were} ~~had~~ ^{had} been taken to Dr. Knobell.
One bird was by white feathered, the other black. A
few days later it was the latter's feathers — ~~that~~ ^{that}
it is of the black bird that Dr. Knobell speaks of in his
letter — ~~that~~ ^{that} he refers to.

Barn is a very useful bird for me as far
as it is to be found for me to catch

112

2

112. The middle section of the day was characterized by
intermittent light rain. The air was cool and
it was very damp. The vegetation was dense and
the ground was swampy.

Now it may be difficult whether any other person either in Europe or
America or India had read as thoroughly and as carefully as
I have but nothing will assist me to do better.

Brown's *Correspondence* to Mr. Rankin.

It was in 1884 to Mr. Rankin ^{as} ~~as~~ ^{as} his companion, Mrs. Brown. He had been a subscriber for the "Freeman" for some years, & if he & Mr. Rankin kept it well from 1877, the February 1884 to Mr. Brown seems to be an addition in his library to the "Independent." The author being the editor, and the title, Mrs. Brown and a boy, c. 1884:

[First bracket of this letter]

Many other letters to Mrs. Rankin have been preserved.

To Mr. Rankin, Oct. 16, 1884:

[Bracket]

To Mrs. Rankin, Feb. 11, 1885:

[4 brackets]

To Mr. Rankin, June 15, 1886.

[2 brackets]

To Mr. Rankin, Dec. 9, 1887.

[Bracket]

In Feb., 1888 Mrs. Brown sent a long letter — copy, and sending it to Mr. Rankin a copy with her usual form. Brown and son, both very poor from a long stay in Europe & his wife —. Brown died, however, before this letter reached him and I can find no trace of it.

No man deserves a philosophical estimate of Brown more appropriate than is found in Mr. Rankin's letter to me and the letter may well be worth his, in part at least, in our time and the letter from Brown to Mr. Rankin just quoted.

To Mr. Rankin, May 1st, 1902.

"the young ones and in one or two cases in others —

[Last bracket]

To Mr. Rankin, Dec. 21, 1902

[Last bracket only.]

From Mr. Boutin, Dec 23, 1902 (2) }
 { Blue hawk }

From Mr. Rankin, Dec. 23, 1902. ①

[Long blue bracket]

From Mr. Rankin, Dec. 30, 1902

[at late page]

In reply to a question as to my evidence of Henry D. and
wife known to & known Mr. Rankin wrote (Dec. 1, 1902):

[Bracket]

Mr B. is death Mr. Rankin wrote to the New York Times
Nov. 1, 1902:

"I am eight years now

[Bracket]

with another & been that part of the audience. But this was not to be
formalistic, we were to be open to getting in. So I went down
of the boat to the quay and took our group together.

Chief Injury

On Sept. 4, 1887 in getting out of a team-car down hill, through his own carelessness he sent his "Guardian" of No. 15 out for some weeks ago, with the result that he got out lame. He took a fall right though bone which was a fracture and it injured one knee to the same end. He had some help in breaking the rest enough fingers but he went on with his work and before long the knee began him to feel and got on such a case.

The last number of "Guardian" for the year 1888 contained an editorial entitled "1887, 1888" in which he compared the weather for 1888 with the winter conditions in 1860, 1888 and 1908 and drew from the comparison great hope for the future. In closing, George wrote:

The winter of 1887-88 is the most severe in the history of the state. It has not yet got over, in fact, in October, and October, is nearly over, then there will still have been a little more to go, yet the winter is not over, how a like comparison can be made? And here & there. But upon the first frost as we were about to form at the end, then how far back does before then we are so far as a date, I put back of it by a week or two, and say that it will be about the middle of November when we can expect to have our last hard frost for this last year. We can't begin to make

as the winter ends in the beginning of 1888 as it follows and repeats to a full degree last year, with the winter date of the first frost, and the date of the first frost of 1888. The first frost of 1888 came on the 1st of November, and the first frost of 1887 came on the 1st of November. So you see the "Guardian" on November 1st that last number will contain a forecast and sketch of the coming winter. The life has been much to me many times for me to do. I have to live on, and still on, the other.



The issue of Jan. 28, 1888 contains an advertisement of the German World Missionary Society stating briefly in effect "All that is intended will be rapidly given by the Prop. Board and others" and the next year, Feb. 1, speaks the truth in all fairness with the Rev. Dr. John Brown. The last note of Dr. J. Brown is dated Jan. 26. Brown was present at an, or the above, so I think, as the Rev. President. He took active part, probably in debates, very hotly and before first a little at 8. in the afternoon. At 8:30 P.M. he took the midnight train back to Boston, and on the following Sunday, Feb. 4, he presented his case and closed it out.

J. F. E. Richardson, who had long been a man to call him, and who succeeded him in the control of the "Friends" what is the best, editions of the paper, on Feb. 11, it appears in the "Daily Leader" of New York, & says:

"It is that for ever — the cattle have been taken by
sooth."

Eff. 1-5 of Project "In Memoriam".

He was buried Saturday night in the ^{wreath} "Sh. de M.",
and on Sunday morning, Dr. W. W. Whiting, whom Brown was
constantly mentioning in his homilies, "preached a day in
process that at twelve o'clock. He then gave his last blessing
so long a gathering in Boston, on such an occasion, on the
funeral." He closed with "God bless you all" and then
asked around the door if it said.

A moment ago at one hour to midday had no Boston
for the lion here on a round of Boxes and in the time were
two or three thousand though. But in the moment was it like
those moments in old time for which after his death the
"Friends" gave the title, from us types of men opposing their
principles and denouncing what Brown the "friend" of change
and of Dr. Richardson and his like.

122

"Foge Down brought to see down here
— one fog, Brown"

["Dr. Remond" p. 357.]

Drop him by time and never since his death. Brown is now no more a tyro than for poor old Dr. Remond. From the world of literature & those who have been a who only know & him & a few can be selected:

From the Rev. L. B. Dafford, Jr. ~~from a meeting in the~~
New Haven Meeting House Congregational Church:

[2 as friends. better than 12, 1903]

From T. F. and R. H. the 2d M.E. Church, Spring, 1887. p. 116:
"as a minister — & a scholar"

[P. 116 F]

From the Rev. J. S. Parker of Boston in a letter:

[First teacher in the U.S. at least 10

Mrs. H. de la Mare, p. 21, 1903]

From Lithuania Kovno, ^{acquaintances} St. John's Church Rectory:

[P. 6]

From the Rev. George Smith, in a letter dated March
Central Hall, London, England:

"and now take you & a man — — in & having"

[From S. in P. 116 H]

From the Rev. Theodore H. Cuyler, D.D.

[From S. letter Jan. 2, 1903]

The Bishop of New York, D.D.

[The S. Feb. 14, 1903]

From the Rev. J. D. Moore, D.D.,

[An hour to you & I in New York. Feb. 14, 1903.]

From the Rev. G. W. Thompson, Jr. May 1 — in India in
the legal expenses, and fees for the collection of the
arrested Indians, buried

124

[See also Paper I]

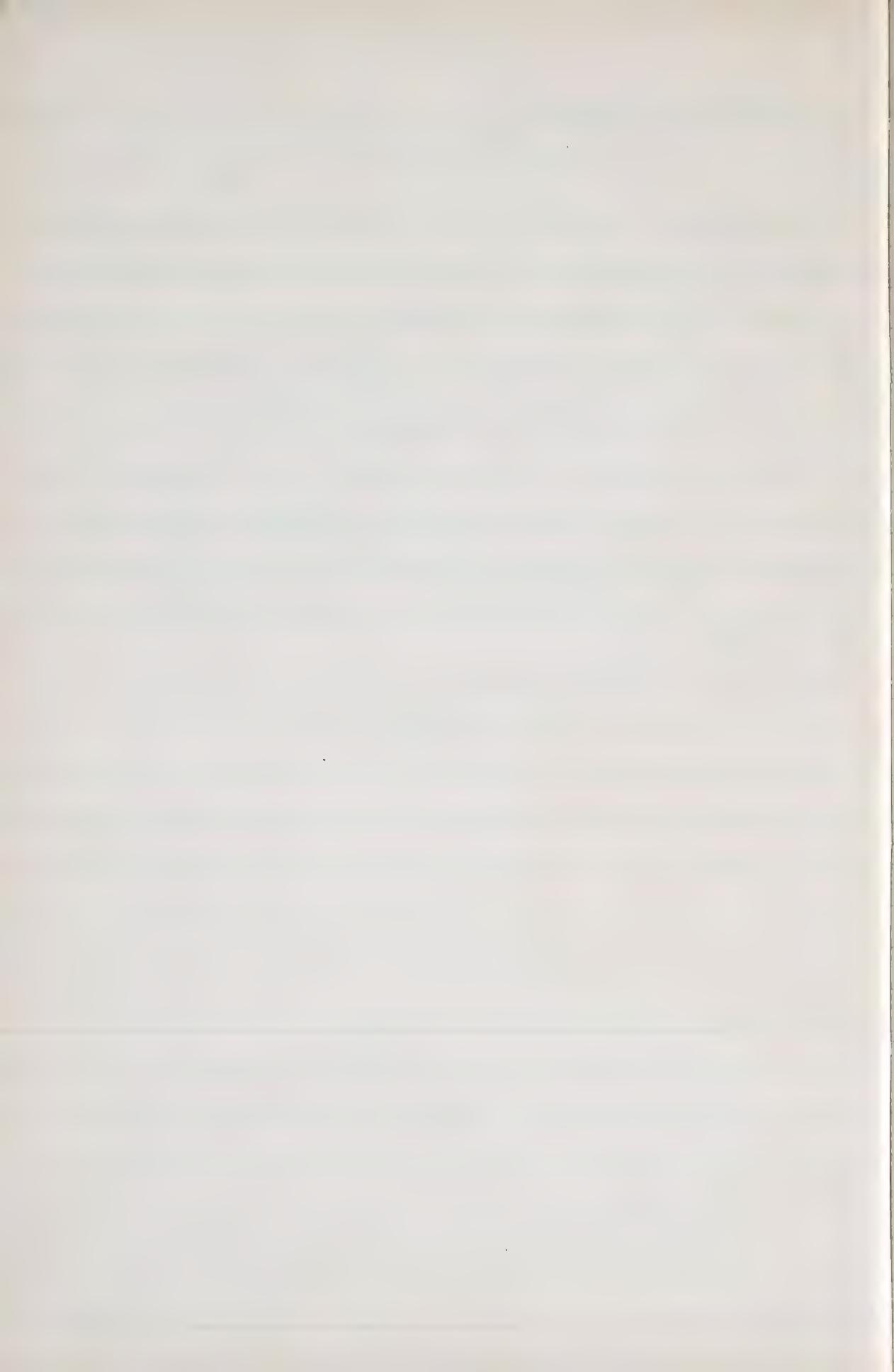
From Dr. D. Mackichan. From you at the Church College in
Bath.

"... of the Bonaparte Committee — he is a man of conscience...
... do those & all other men — do nothing in it and let go" —
["The Memorandum," p. vii, viii]

But perhaps the most striking and adeq. at presentation of
Bonaparte from a friendly Doctor Smith, apparently with
no strong sympathy but the British case not entirely won
front. It was the letter of the "Times & Globe," Feb. 11, 1808, the leading
English paper in London during & back of the French, published in
France. Adam Smith had been editor, and later Horace Walpole
also succeeded him. Next Sheller & with the Spectator, &
also if possible no

"The death of the Rev. George Bennet — who has been

I am much obliged to you











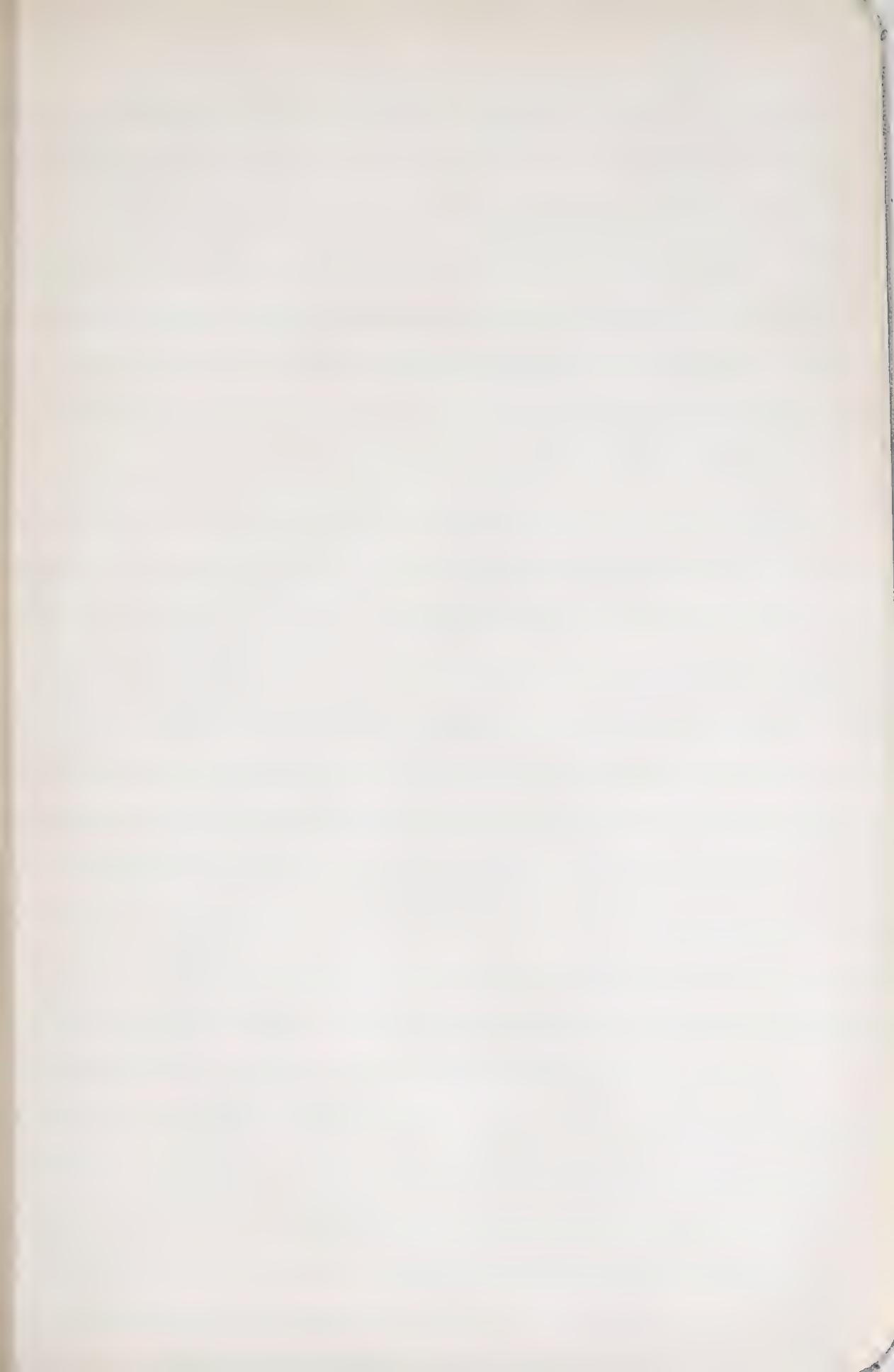


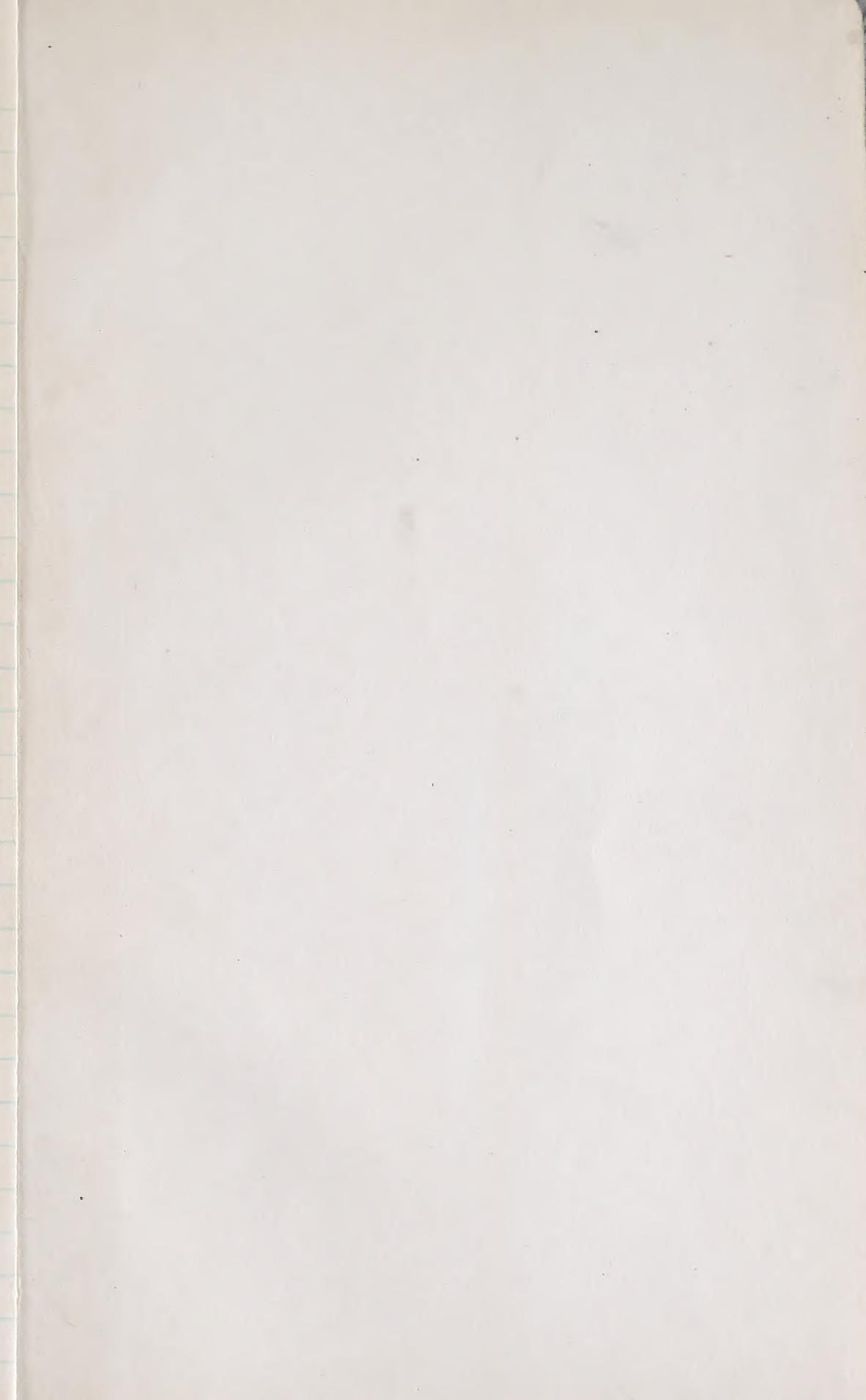


















281½